

THE
DESTRUCTION
OF

Inbred-Corruption:

OR,

The Christians Warfare
against his bosome Enemy.

Being a sure, certaine, and choice
Antidote against fleshly lusts.

By that faithfull and painfull labourer
in the Lords Vineyard, Mr. Alexander Symson
late Minister of Gods Word at Merton
in SCOTLAND.

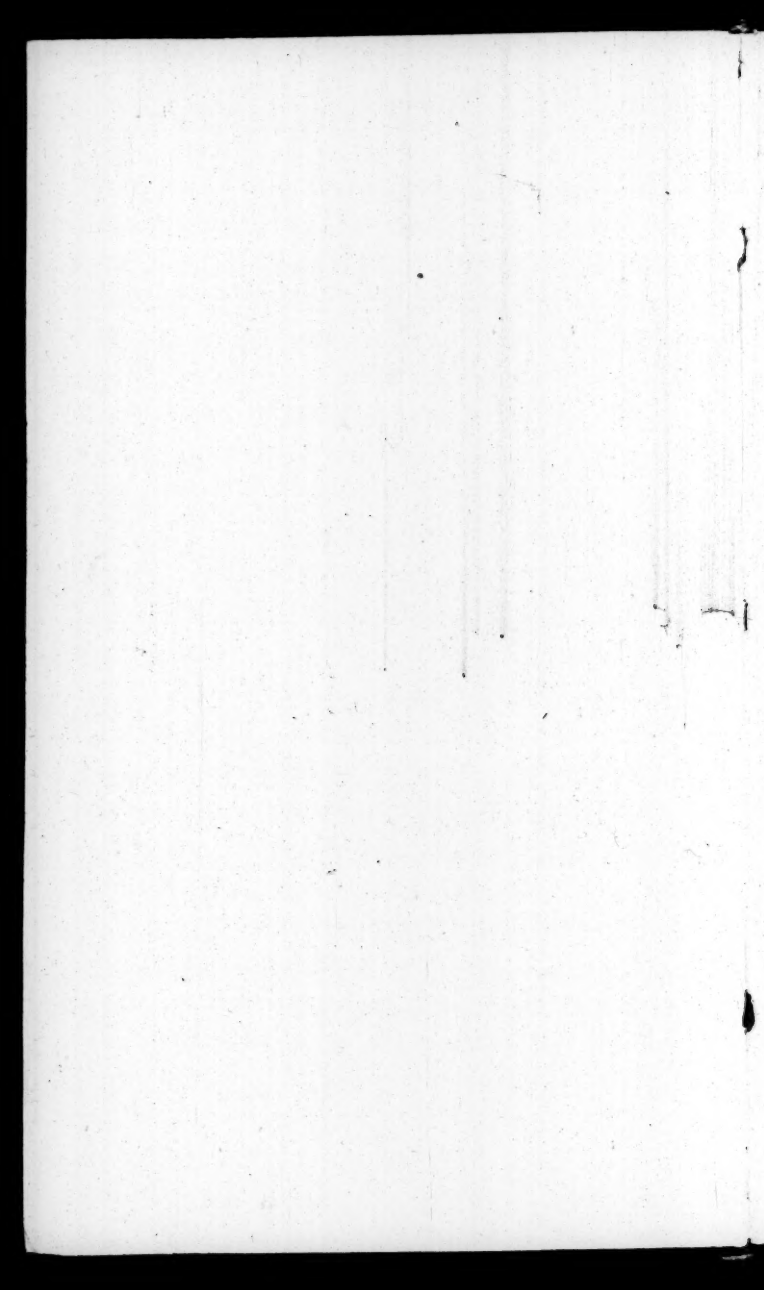
GAL. 5. 24.

*They that are Christs have crucified the flesh, with
the affections and lusts.*

2 PET. 2. 11.

*Dearly beloved, I beseech you as strangers and pil-
grims, abstaine from fleshly lusts, which warre
against the soule.*

Imprinted at London for Iohn Wright,
and are to be sold at his shop in the
old Bayley. 1644.



To the right Honourable,
IONH Lord MAITLAND.

The Honourable,
SIR ARCHIBALD JOHNSTON,
Lord *Wareston*.

The right Worshipfull, Mr.
ROBERT BARKLEY;

Commissioners from the Estates of
Scotland, to the honourable Houses
of the Parliament of *England*.

And to the Reverend,
Mr. { ALEXANDER HENDERSON
SAMUEL RUTHERFORD
ROBERT BAILLIE
GEORGE GILLESPIE,
Commissioners from the Church of
Scotland, to the Assembly of
Divines sitting at
Westminster,

The publisher hereof wisheth the Spirit of
Wisdom, Counsell, Knowledge, Zeale, Union,
Courage, Patience, Constancy, with this happy
fruit of all their unwearied paines, labours,
endeavours, counsels and consultations, the
advancement of Gods glory, with peace upon
Isaiah, that so mercy and truth may meet toge-
ther, righteousness and peace kisse each other.

The Epistle



Right Honourable,
Worshipfull, Reverend.



Shall not much
need either to put
you in minde of
the *Author* of this
Treatise, or to commend it to
your serious perusall. For
first, *concerning the Author*, as
he was the last *branch* of that
goodly *Vine* that overspread
the whole land; his father
Master *Andrew Symson* Mini-
ster of *Dumbar*, being one of
the first that opposed *Popery*,
and set himsele about the
worke of *Reformation* (un-
der whom most of the anci-
ent

Dedictory.

ent Nobility, and many of the Gentry and Clergy of Scotland were educated, of whom not a few proved worthy Instruments for the advancement of Gods glory in Church and Common-wealth) as his Brothers (Master Matthew who died young; Master Patrick, Minister of Striveling, who wrote *The History of the Church*, thrice printed; Master William, Minister of Dumbarton, who wrote *De Hebraicis Accentibus*; Master Archibald, Minister of Dalketh, who wrote of the Creation, Christs seven words on the Crosse, Samsons seven locks of haire, The seven Penitentiall Psalmes, *Hieroglyphica animalium terrestrium*, &c. with a Chronicle of Scotland, in Latine, not

The Epistle

yet printed; Master *Abraham*, Minister of *Norham*) famous and eminent in the conscionable discharge of their ministeriall function, whose names even unto this day are as a precious ointment poured forth, smelling sweetly in the nostrils of all *Gods* people there) so was he neither barren nor unfruitfull, but communicating his sweetnesse to the comforting of many wearied soules, *abounded in the worke of the Lord*. As even from his youth he was fitted for the ministry, and betimes called thereunto, and for above forty yeers continued therein. So was he painfull, diligent, zealous, faithfull, conscionable in the discharge thereof.

Dedicatory.

thereof. *A workman that needed not to be ashamed, rightly dividing the Word of truth. A Scribe instructed (indeed) unto the Kingdome of Heaven. A faithfull Steward of the mysteries of God. A burning and a shining light. A watchman that never held his peace day nor night, kept no silence, gave the Lord no rest till he did establish; and till he made (your) Jerusalem a praise in the earth. A Pastor according to Gods owne heart, which fed his flock with knowledge and understanding; and was an example thereunto. A good souldier of Jesus Christ. One that did cry aloud and spared not, that lifted up his voyce like a trumpet, and shewed the people their transgression and sinnes. One that as a*

A 4 watch-

2 Tim. 2. 15

Mat. 13. 52

1 Cor. 4. 1.

Ioh. 5. 35.

Isa. 62. 6.

Ier. 3. 15. 7

1 Pet. 5. 3.

2 Tim. 2. 3

Isa. 58. 1.

The Epistle

Ezek. 3. 18.

Gal. 4. 19.

1 Tim. 4. 2.

Act. 20. 19.

27.

1 Theff. 2. 7

watchman warned the wicked from his wicked way. One that travelled in birth againe untill that Christ was formed in his people. One that did preach the word, being instant in season, out of season, reprovving, rebuking, exhorting with all long suffering and doctrine. One who served the Lord with all humility of minde, and with many teares and temptations which diversly befell him, and shunned not to declare all the counsell of God. In a word, when I call to minde how gentle he was among his people (even as a nurse that cherisheth her children) how fervent in preaching, zealous in praying, harmlesse in living; how impartiall in the execution of his function (being unto the obste-

Dedicatory.

obstinate a Boan-erges, unto the *humbled ones a Barnabas*) how happy he was in his *memory* (having the whole Bible by heart) in his *judgement* (readily resolving the hardest and most difficult cases of Conscience, wherein he was still exercised, divers resorting to him from all parts for that end) in the *fruit* of his labours (the *conversion* of divers, especially of *one* many wayes eminent, the Lady *Margaret Hamilton*, now Lady *Seaton*, whom he begat in his *exile* for the cause of *Christ*, Providence having directed that he was by the *Bishops* meanes imprisoned in *Dumbarton* Castle, whereof her husband was Governour.) Finally, how he

The Epistle

In the winter he preached twice every Lords day (and twice catechised in publike) in the summer thrice, besides his weekly exercises, which ordinarily were twice a day in publike, and twice in his own family, as many can witnesse.

*Iob. 33. 23

he was alwayes in his calling, either preaching, or praying, or catechising, or comforting afflicted consciences, or reconciling differences among his neighbors, &c. and died not (according to his owne *prediction*) till *Peace* was established betweene the two Kingdoms, and the *Bishops* put downe, for both which he incessantly prayed (which came to passe on the very day of his death, namely, when the *Pacification* was made at *Berwick*.) I may truly say (yet farre enough from flattery) that * *he was one of a thousand*. All of you have heard as much, many of you know as much, much more.

Secondly, concerning the
Treatise.

Dedictory.

Treatise. As it is both short and plain (wherein notwithstanding ther's as well *meat* for *men* as *milke* for *babes*) and therefore may be both soon read and easily understood; so being duly weighed, and accordingly put in practice, it may prove of singular use unto all, especially weake Christians. It's all for *warre*, but a *warre* that's both lawfull, just, and necessary. A *warre*, not of one Kingdome against another, not of a Kingdome against it selfe, not of one man against another, but of a man against himselfe, or rather against his inbred-corruption, which though originally none of himselfe (for *God made man upright, in the image of God created*

Eccles. 7.

29.

Gen. 1. 27.

The Epistle

1 Pet. 2. 31

1 King. 20
42.

created he him) he respects, as himselfe, or rather more then himselfe. This *fights against our soules* (whereby thousand thousands have beene already foiled) and must not wee then defend our selves? If wee doe not kill *it*, assuredly *it* will kill us; yea (*God* having appointed it unto utter destruction, as it was once said of *Benhadad*) if we shall not set our selves against *it*, we bring destruction upon our selves. This hath many *adherents*, but *it* being once destroyed, the rest, as *rascally* souldiers after their *Captains* death, will quickly vanish away. The battell may prove hard, and for the present doubtfull, but without doubt we shall pre-vaile

Dedictory.

vaile in the end, the victory will be ours.

Some *Bookes* are lik't for their *Authors*, what e're the *matter* be; others for the *matter*, what e're the *Authors* be; others for *boib*, especially the *Authors* being of good report both for doctrine and conversation, and the *matter* of their bookes seasonable, profitable, plaine, pithy, methodicall, not obscure through brevity, nor tedious through prolixity. If *these* beget not a liking of *this* (as questionlesse they will) I doubt not but that your very *names*, which I have made bold to prefix, will do the deed, procure respect & approbation. A great *trust* is reposed in you by your *owne* Countrey,
many

The Epistle

many eyes are upon you in *this*, and much expected from you by *both*: The *Lord* so direct and assist you in managing the great businesses you are about both of Church and State, that his glory may be advanced, the Kingdome of his Sonne enlarged, Poperie, Prelacie, Superstition, Heresie, Schisme, Prophanesse, and whatsoever shall be found contrarie to sound Doctrine, and the power of godlinesse extirpated; that a speedie period may be put to this miserable and destructive warre, that the *Lord* may be one, and his name one in the three Kingdomes. O *that the salvation of Israel were come out of Sion! when the Lord bringeth backe the captivity of his*

Psalm 147.

Dedicatory.

his people, Jacob shall rejoyce
and Israel shall be glad. The
Lord bring it to passe in
his owne due time, for his
mercy, his promise, his cove-
nant, his name, his Christs
sake. Amen.

THE END OF THE FIRST PART

A

THE END OF THE SECOND PART



A brieft of the ensuing TREATISE.

CHAP. I.

*Deciphereth the enemy to be encountred
from us*

- | | | | |
|-----------|---|---|---------------------------------|
| I. Nature | { | 1 | <i>A secret sinne.</i> |
| | | 2 | <i>Sinne.</i> |
| | | 3 | <i>The lusts of the flesh.</i> |
| | | 4 | <i>Enmity against God.</i> |
| | | 5 | <i>The vanity of the minde.</i> |
| | | 6 | <i>Earthly members.</i> |

- | | | | |
|----------------------------|---|---|---|
| II. Places of
residence | { | 1 | <i>Flesh.</i> |
| | | 2 | <i>The deeds of the body.</i> |
| | | 3 | <i>The desires of the flesh and
of the minde.</i> |

- | | | | |
|------------------------------------|---|---|--|
| III. Time of
manifesta-
tion | { | 1 | <i>The evill imagination of
mans heart from his youth.</i> |
| | | 2 | <i>The sinne wherein we are
conceived and borne.</i> |

A Brieſe of

I V. Continuance { 1 Sinne that dwelleth in one.
2 The old man,

V. Power { 1 Strong holds.
2 The ſinne which doth ſo
easily beſet us, and hang-
eth ſo faſt on us.

VI. Effects { 1 An uncleane thing.
2 The body of ſinne.
3 The motions of ſinne.
4 A warring law in our
members.
5 The body of death.
6 The luſts of concupiſcence.
7 The deceitfulneſſe of ſinne.
8 A root of bitterneſſe.
9 Enticing luſt.

*VII. Aime
and end* { 1 The law of ſinne in our
members.
2 The body of death.

Thoſe it names profitably ſerving for
the diſcovery of the ſame, as by
the conſolutions deduced there-
from plainly appeareth.

CHAP.

the ensuing Treatise.

CHAP. II.

Declareth that the flesh with the inordinates and affections thereof is to be encountered:

*Where is
shewed*

*{ What it is to encounter it in
Scripturephrase.
How God out of his goodnesse
towards us, answerable unto
the severall forementioned
names of this our enemy, in-
structeth us how to deal with
the same.*

CHAP. III.

Setteth forth the persons by whom the flesh with its lusts and affections is to encountered, viz.

*The children
of God*

*{ On whom alone God is pleased
to bestow the grace of mor-
tification.
Unto whom alone the meanes
tending thereunto become
effectuall.
Who alone in truth labour for
mortification.*

A Briefe of

CHAP. IV.

*Sheweth the reasons why the flesh with its
lusts and affections is to be encountered:*

Nature.

Irs

shamefull

Eff. 7.

harmfull for

seule.

body.

posterity.

goods.

good name.

They are in respect of

Our selves

I So vowed in Baptism.

2. Called with an holy calling.

3 *Professe our selves Gods children.*

4 If we live after the flesh shall die.

5 At the length shall be victorious.

6 The more we yeeld, the worse.

5 Sinne is his enemy.

God

It grieveth him

He injoyneth this duty.

Others

Christ's

Death.

Work of redemption.

Blood.

Himself.

They

the ensuing Treatise.

They are in respect of

Others

Spirit { Tempted.
Grieved.
Quenched.
Absenteth himselfe.

The holy Angels.

The Saints { Dead.
Alive.

The wicked { Not fit patterns
of imitation.
By our finnes are
encouraged to
sinne.

The creatures.

The Devill.

A Brieve of

CHAP. V.

Discovereth after what manner the flesh with the lusts and affections thereof is to be encountred: where's

- | | | |
|---|---|-------------------------------|
| 1 How the flesh warreth against us, viz. | { | 1 Covertly. |
| | | 2 By faining flight. |
| | | 3 By open force and violence. |
| 2 How we must warre against the flesh, viz. | { | 1 Sincerely in quality. |
| | | 2 Impartially in quantity. |
| | | 3 Discreetly. |
| | | 4 Cheerfully. |
| | | 5 Forcibly. |
| | | 6 Seasonable. |
| | | 7 Constantly. |

CHAP. VI.

Describeth by what meanes the flesh with the lusts and affections thereof is to be encountered:

- | | | |
|--------------|---|---|
| They are not | { | 1 To walke carelesly and securely. |
| | | 2 To connive or nique thereat. |
| | | 3 To consent therunto. |
| | | 4 To put in execution any of the deeds thereof. |
| | | 5 To fulfill the desires thereof. |

But

the ensuing Treatise.

But they are {
 { Extraordinary } Fastings.
 { Ordinary } Vowes.
 { consist- } Things to be avoi-
 { ing in } ded.
 { } Things to be at-
 { } tained.

1 Excesse in things lawfull
 {
 { Ignorance.
 { Pride.
 2 Harboursing { Hardnesse of
 the causes of { heart.
 our sinfull lusts { Carnall confi-
 { dence.
 { Infidelity.
 Things to
 be avoi-
 ded {
 { Evill company.
 { Evill places.
 3 The occa- { Tempting objects.
 sions of sin { Want of a calling.
 { Want of diligence
 { in ones calling.
 4 Unwillingnesse to fight.
 5 Cowardise and carelesnesse.
 Things

A Briefe of

Things to be attained	{	Faith.	}	Gods	
		Love			
		Feare of			
		Prayer		Our selves.	
		Dayly renewing of our Covenant.			
		Holy wisdom.			
		Watchfulnesse.			
		Medita- tion of		Gods Nature.	
				Gods Word.	
				Christs sufferings.	
				Heaven.	
Yea, we are to deale with our lusts as	{	Ioseph with his Mi- stresse.		Pharaoh with the Is- raelites.	

CHAP. VII.

Containeth Motives or encouragements
unto this spirituall combat.

By warring against our lusts, wee purchase	{	1	Peace of conscience.
		2	Daily experience of Gods powerfull presence.
		3	Glory to God.
		4	Continuall feate through the sense of continuall weaknesse on our part.

the ensuing Treatise.

- | | | |
|---|---|--|
| By warring
against our
lusts, wee
purchase | { | 5 A passage to slay outward
actuall sinnes. |
| | | 6 Ease in the end of our
iourney. |
| | | 7 A higher detestation of sin. |
| | | 8 Hatred of sinne for sinne. |

CHAP. VIII.

Propoundeth necessary Caveats to be observed in this spirituall encounter.

- | | | |
|------------------------------------|---|---|
| A Christian
must be
carefull | { | 1 Not to be an hindrance unto
himselfe in vanquishing his
corruption. |
| | | 2 Not to cast away his Ar-
mour, or in any sort yeeld. |
| | | 3 To be wise in the application
of Scripture. |
| | | 4 To prepare for new contrary
winds. |
| | | 5 To cry out against our lusts,
being overmastered by them. |
| | | 6 To beware of the false bed of
security. |
| | | 7 To consider that all sinnes
have |

A Brieſe of

A Chriſtian muſt be carefull

have not the like proportion of labour in mortifying.

8 Neither to be too curious, nor altogether careleſſe of the firſt motions unto ſinne.

9 To aſke pardon for ſecret ſinnes.

10 Not to beleewe that the fleſh is always mortified when it ſeemeth ſo to be.

11 To continue in the practice of mortification.

12 To be perſwaded that faith in Chriſt muſt precede mortification.

13 To diſtinguiſh betweene naturall, ſpiritual, and carnall luſts.

14 Not to give over, but fight even to the end.

CHAP. IX.

Explainerh the ſignes whereby to diſcerne when we prevaile againſt the fleſh with its inordinate luſts and affections.

They that are indeed mortified, or doe in ſome meaſure prevaile againſt their luſts

1 Are Chriſts, or in him.

2 Walke after the Spirit.

3 Are

the ensuing Treatise.

<i>They: that are indeed mortified, or doe in some measure pre- vaile against our lusts</i>	3	<i>Are alive unto God.</i>
	4	<i>Are freed from sinne.</i>
	5	<i>Are new creatures.</i>
	6	<i>Set themselves a- gainst every sinne.</i>
	7	<i>Grow in grace.</i>
	8	<i>Hate sinne.</i>
	9	<i>Are carefull to a- void relapses.</i>
	10	<i>Have a true sight and sense of their sins.</i>
	11	<i>Are truly hum- bled, &c.</i>
	12	<i>Cannot be with- drawne from God.</i>

CHAP. X.

*Hath the conclusion of the Treatise or ap-
plication of the foregoing matter in an*

<i>Exhortation unto the du- ty of mortifi- cation, wr- ged from</i>	<i>Necessity.</i>
	<i>Equity.</i>
	<i>Utility.</i>
	<i>Credit.</i>
	<i>Undoubted furtherance.</i>
	<i>Certain victory.</i>
	<i>Heaven it selfe.</i>

Besides

A Brieſe of, &c.

Besides the forementioned particulars

Objections answered.

Questions resolved.

Depths of Satan discovered.

*Formes of retired secret-selfe-
triall prescribed.*

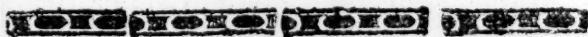
*There are
also sundry*

*Places of Scripture compared
and explained.*

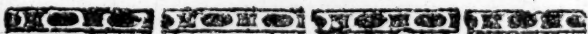
*Scripture-similitudes (especial-
ly) interred.*

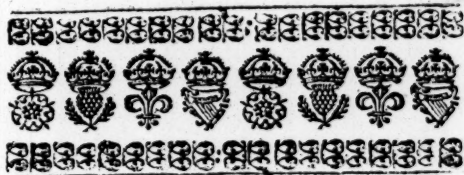
*Differences betweene the godly
and the ungodly manifested.*

Necessary truths made knowne.



THE





THE
DESTRUCTION
of in-bred Corruption;
OR,
AN ANTIDOTE
against Fleshly Lusts.



Such is the dangerous estate of Gods children hereupon earth; so many the tribulations of the Righteous: that as they themselves are compared to *warrours*, their
B Life

2 Tim. 2. 3.

Job. 7. 1.

Phil. 2. 12.

Gods chil-
dren al-
wayes in
danger of
their spiri-
tuall ad-
versaries.

Who bee
their chief
enemies.

1. Pet. 5. 8.

Life termed a *war-fare* : So at what time soever, which way soever considered, they have need to bee watchfull; still armed: alwayes *working out their Salvation with feare and trembling*. Above them, below them, behind them, before them, within them, without them, round about them, on their right hand, on their left hand, in prosperity, in adversity, well or ill, at home, or abroad, do their many cruel, malicious, subtile, and incessant enemies lay *Stratagems* to worke their confusion.

Of those, the *Divell*, the *World*, and the *Flesh*, are the principall agents.

The *Devill*, who *as a roaring Lyon* continually goeth a-
bout

*bout, seeking whom hee may de-
voure.*

The *world*, which doth e-
ven think it strange that we ran
not with them to the same ex-
cesse of riot, speaking evill of us.

Pet. 4. 4.

The *Flesh* which lusteth a-
gainst the Spirit; and is so con-
trary thereunto, that we can-
not doe the things that we would.

Gal. 5. 17.

Every of those severally, all
of them jointly have sworne
our destruction. Them ther-
fore are we so to oppose, resist,
strive against, that the first may
flie from us, the second be over-
come of us, and the third cru-
cified by us.

Iam. 4. 7.

2 Ioh. 5. 4.

Gal. 5. 24.

With this last as our dome-
sticke enemy, our bosome trai-
tor; yea, without whose as-
sistance, neither the Devill
could seduce us, nor *world* in-

The *Flesh*
our most
dangerous
enemie.

The order
and me-
thod of the
ensuing
Treatise.

trapus, do we in the strength of the *Almightie*; in the name of our Lord *Iesus Christ*; in the grace and comfort of his *holy Spirit*; and in the light and direction of his *Sacred Word* cope at this time; confining our selves (for our further profit, and more orderly proceeding in this combat) unto the prosecution of these *ten* particulars.

1. *The enemy*

2. *That it is*

3. *By whom it is*

4. *Why it is*

5. *After what*

manner it is

6. *By what means*

it is

7. *Motives or encouragements hereunto.*

to bee en-
countred.

8. *Ne-*

8. *Necessary Caveats to bee observed herein.*

9. *How to discern when wee prevaile against it.*

10. *The Application of the whole.*

Of every of which severally and in order, at the pleasure of God.



CHAP. I.

The Enemy to bee encountered with: the sundry names wherby the same is expressed,

Gal. 5. 24.

Col. 3. 9.

Ro. 7. 23.

The enemy to be encountered.

THe Enemy to bee encountered is the Flesh, with the affections and lusts thereof; the Old man with his deeds; the law of sin in our members warring against the law of our mind; and bringing us into captivity to the law of sin which is in our members: even our naturall corruption and in-borne pravitie, which as a spirituall kinde of disease, gall, leaven and poyson, dayly diffu-

diffuseth it selfe throughout our whole man; so infecting the same, that as thereby wee are made in our selves unapt to any good, though most prone and ready to all evill: so most bitter fruits are in us produced, even inordinate motions of the minde, will, and affections, which doe entice and stir us up unto sinne, and are now and then acted and executed by the body, both in word and deed.

Iam. 1. 14.

This is in Scripture made knowne unto us under *divers names*, which upon *divers and different respects* are appropriated heereunto; as namely, in regard of its *nature*, its *places of residence*, the *time of its manifestation*, its *continuance*, its *power*, its *effects*, its *ayme and end*, and the like.

How it's in Scripture made knowne to us.

Names from its nature.

Its nature; so is it termed.

B 4

I. A

Psal. 19. 12.

Psal. 90. 8.

Why termed secret finnes.

סתר

Chem. loc. c. 37.

עלם

1 Sam. 17. 56.

I. A secret sinne, as in that of David: *Clenſe thou me from ſecret faulſ, and that of Moſes, Thou haſt ſet our iniquities before thee; our ſecret finnes in the light of thy countenance*; the word in the former derived from a Roote which ſignifieth *hid*, implying that our original^l ſin or corruption of nature is *hid* even from our very thought till it bee revea^led by the law of God, as the latter from a Roote whence עלם which ſignifieth a young man or ſtripling is derived, that as a young man abideth *hid* and unknowne, till hee undergœ either the domeſticke charge of a familie, or ſome publique office in the common-wealth. So our originall corruption till it manifeſt it ſelfe by its inward ſtirring and outward acts of ſin,

is

is unto us wholly unknowne, unto God onely knowne.

2. Sin, as in that of S. Paul. But sinne taking occasion by the commandement, wrought in me all manner of concupiscence; even because it is out of measure sinfull, yea the ground and roote of all other sinnes, as S. James testifieth: But every man is tempted, when hee is drawne away of his owne lust and enticed, then when lust hath conceived, it bringeth forth sin. To which purpose S. Paul; let not sinne reigne in your mortall body, that ye should obey it in the lusts thereof.

Rom. 7. 8.

Why termed sin.

Jam. 1. 14. 15.

Rom. 6. 12.

3. The lust of the flesh, as in that of Paul, make not provision for the flesh to fulfill the lusts thereof. And againe, walke in the spirit, and ye shall not fulfill

Rom. 13. 14.

Gal. 5. 16.

1 Pet. 2. 11.

Why termed the
lust of the
flesh.

the lust of the flesh. So fleshly lusts, as in that of S. Peter; Abstaine from fleshly lusts which warre against the soule: intimating, that as the same proceed from the flesh, and savour of the flesh, so are they marveilous pleasing to sensuality, and such as the flesh doth especially delight in.

Rom. 8. 7.

4. Enmitie against God, as in that of S. Paul, because the carnall minde is enmitie against God; for it is not subject to the law of God, neither indeed can be.

Eph. 4. 17.

5. The vanitie of the minde, as in that of the same Apostle: This I say therefore, and testifie in the Lord, that ye henceforth walke not as other Gentiles walke, in the vanitie of their minde, having the understanding dark-

darkned, &c. All our fleshly lusts, our inward motions and stirrings unto sinne, they are but the vanitie of our minds, how pleasing soever to us.

6. *Earthly members*, as in that unto the *Colossians*, *Mortifie your members which are upon the earth, fornication, uncleannesse, inordinate affection, &c.* *Members*, I. because as in the fit and apt joyning together of the severall parts and members of the body, the being of the humane body doth consist: so doth our wickednesse consist in many particular disorders, inordinate lusts and affections: the joyning of which together doth make up the universall sinfulnessse of our nature; whereby the heart is made no lesse
fit

Col. 3. 5.

Why termed members.

I

2

fit for all manner of sinne, then by the members of the body the body is made fit for action. 2. because they are no lesse naturall unto us then the members of our body, beginning and growing in us, with the beginning and growing of our limbs; according to that of the Psalmist.

Psal. 51. 5.

3

Behold I was shapen in iniquity, and in sinne did my mother conceive mee. 3. because as the

4

members of the body doe the actions of the body; so doe these base affections doe the actions of the unregenerate part. 4. because as the members of the body doe serve as weapons for the defence one of another; so these as weapons of unrighteousnesse doe

5

warre against the soule. 5. because

cause they are as deare unto the heart as any member is unto the body, its *right hand*, and *right eye*, which without much adoe it will not part withall. *Earthly members*, as being the signes of the earthly man; and tend onely to earthly pleasures and contentments; still carrying and drawing our mindes from an high valuing of heavenly things, to a base esteeme of them, and from a base esteeming of earthly things, unto an high esteeme of them.

Its places of residence; so is it termed.

I. *Flesh*, as in that of Saint Paul; *who walke not after the flesh, but after the spirit*: and againe, *They that are Christs have crucified the flesh with the*
af.

Mat. 5. 19.

Why
earthly
members.

Names
from its
Places of
residence.

Rom. 8. 1.

Gal. 5. 24.

Why termed the
flesh.

1

2

3

4

affections and lusts. 1. Because the Flesh is the instrument by which it is propagated. 2. because it is executed in our carnall and earthly members. 3. because it is strengthened, augmented and nourished by carnall and fleshly objects. 4. because it is the end it drives us to; namely, to affect the same, and fulfill the lusts thereof.

Rom. 8. 13.

Why termed the
deeds of
the body.

2. *The deeds of the body*, as in the fore-mentioned Chapter; *if yeethrough the Spirit doe mortifie the deeds of the body, ye shall live.* Because the body is the subject wherein they are, and instruments wherby they are executed; visibly manifesting themselves in the same.

Eph. 2. 3.

3. *The desires of the Flesh, and of the Minde.* Neither is it
any

any marvell that such as walke
in the vanitie of their minde, ha-
ving the understanding darke-
ned, being alienated from the
life of God, through the igno-
rance that is in them, because
of the blindnesse of their heart;
it's no marvell (I say) that
such fleshly desires doe reside
in their minds, and are in like
manner obeyed in their out-
ward members.

The time of its manifesta-
tion; so it is termed.

I. *The evill imagination of*
mans heart from his youth (or
infancie and child's age, the
word whence youth here is
derived, being spoken of Mo-
ses when he was a babe, Exo.
2. 6.) the same being in us,
from the very houre wherein
wee are formed; then espe-
cially

Eph. 4. 17.
18.

Names
from the
time of its
manifesta-
tion.
Gen. 8. 21.

cially first shewing it selfe, when we first begin actually to sinne.

Psal. 51.5.

Psal. 58.3.

Isai. 48.8.

Names
from its
continu-
ance.

Rom. 7.17.

1 Ioh. 1.8.

2. *The sinne wherein wee are conceived and borne; as in that of the Psalmist. Behold I was shapen in iniquitie, and in sinne did my mother conceive me: and againe; The wicked are estranged from the wombe, they goe astray; so soone as they bee borne speaking lies. To this purpose Isaiah; For I knew that thou wouldest deale very treacherously, and wast called a transgressor from the wombe.*

Its continuance; so is it termed.

1. *Sinne that dwelleth in one. Now then it is no more I that doe it, saith S. Paul; but sinne that dwelleth in me. If we say we have no sinne (saith S. Iohn) wee deceive*

ceive our selves, and the truth is not in us. To which purpose *S. James.* In many things wee sinne all. Our Saviour for this cause directeth us dayly to pray, and forgive us our sinnes. As a bold, saucie, quarrellsome inmate it will (though but as a slavish *Gibeonite*) whilst we dwell here, dwell in us.

Iam. 3. 2.

Mat. 6. 12.

2. *The Old man*, as in that unto the *Ephesians*, That ye put off concerning the former conversation, the *Olde man*, which is corrupt according to the deceitfull lusts: and unto the *Colossians*; Lie not one to another, seeing that yee have put off the *Old man*, with his workes. Yet in other respects also it may bee thus termed: As 1. in respect of our state of corruption, which

Eph. 4. 22.

Col. 3. 9.

Why termed the old man.

I

2

which in the renewed estate we change; so that our condition after calling is said to be new, and our disposition before calling to be old. 2. in respect of the effects thereof, as well in the godly as the ungodly; the godly in whom it waxeth old and withereth more and more daily by the power of Christ in them; the ungodly, in whom it spends the strength and vigour of the faculties of their soules, making them more and more withered and deformed in Gods sight, as in like manner upon their bodies it hasteneth old age and death.

Names
from its
power.
2 Cor. 10.
4.

Its power; so is it termed.
I. *Strong holds: for the weapons of our warfare are not carnall*

nall (saith S. Paul) but mighty through God, to the pulling downe of strong holds. Strong holds wee know are neither easily, nor quickly pulled downe: some one having for many months together stood out against the furious batteries of most puissant Princes. Such are our inbred corruptions, words will not make them affraid; and if cowardly, or without our warlike engins, weapons and armour we assaile them, they will but flout us for our labour: faith, knowledge, hope, prayer, teares, sighes, groanes, &c. will have enough to doe ere those holds be pulled downe.

2. *The sinne, which doth so easily beset us; and hangeth so fast on us: whereof of our selves*

Heb. 12.1.

selves we can no more be rid, then a little childe is able to encounter a Gyant ; which sticking (as it were) in our marrow and bones, wee are as unable to shake off, as the black-more his colour, or the leopard his spots.

Names
from its
effects.

Iob. 14. 4.
Why termed an
uncleane
thing.

Mat 15. 18.

Rom. 6. 6.

Its effects; so it is termed,

1. *An uncleane thing; who can bring a cleane thing out of an uncleane* (saith Iob?) *uncleane*, as in its owne nature, being contrary unto God, who is holines and puritie it selfe: so in respect of us who are defiled thereby, according to that of our Saviour. *But those things which proceed out of the mouth, come forth from the heart, and they defile the man.*

2. *The body of sinne; as not onely*

onely being in it selfe a monstrous body (in which respect the names of Serpents, Vipers, Lyons, Bears, ravening Wolves, wild Swine, Asses, &c. are in Scripture ascribed unto those, in whom there is nothing else but flesh and corruption) but also daily bringing forth in us a monstrous brood of noysome lusts, by all meanes provoking, egging, and inticing us to fulfill the same.

Why termed the body of sinne.

3. *The motions of sinne*; as which are continually stirred up by in-borne corruption in the heart and in the minde; and doe incite a man, and as it were sollicite him to sinne, which being in themselves sinfull, and comming from sinne; so they egge unto sinne, and

Rom. 7. 5.
Why termed the motions of sinne.

2 Tim. 3. 6.

and beget workes which are
finfull: hence Saint *Paul* de-
scribing simple women that
are carried away as a prey by
cunning seducers, thus speaks
of them, that *they are led with*
divers lusts, that is, (as the
word signifieth) *acted and mo-*
ved, impelled and driven this
way and that way by many evill
motions and lusts.

Ro. 7. 23.

4. *A warring law in our*
members, even a law in our
members warring against the
law of our minde, and bringing
us into captivitie to the law of
sinne which is in our members:
whereunto is agreeable that
of Saint Peter; *Abstaine from*
fleshly lusts which warre against
the soule: and that of S. *Paul*
unto the *Galatians*; *The flesh*
lusteth against the spirit, and the
spirit

1 Pet. 2. 11.

Gal. 5. 17.

spirit against the flesh, and these are contrary the one to the other.

5. *The body of death.* O wretched man that I am (saith S. Paul) who shall deliver me from the body of this death? A body of death, as being a deadly thing deserving both temporal and eternall death, as working the death both of body and soule, as engendring and bringing forth a brood of deadly sinnes, being nothing else but dead workes, as being a most deformed and misshapen body; yea destined to everlasting death, condemned to die, and to death must goe.

Ro. 7. 24.

Why termed a body of death

Iam. 1. 14. 15.

Heb. 6. 2.

Gal. 5. 24.

6. *The lust of concupiscence;* as elsewhere, *evill concupiscence;* as being the loathsome fountaine whence the filthy streames

i Thes. 4. 5.

Col 3. 5.

streames of uncleannesse abundantly flow.

Heb. 3. 13.

Eph. 4. 22.

Why termed deceitfull.

7. *The deceitfulnesse of sinne;* as unto the *Ephesians*; *deceitfull lusts*, as which in the end, notwithstanding of all their faire shewes, and goodly pretences, will certainly delude and coozen us, if wee repose any confidence therein.

Heb. 12. 15.

8. *A root of bitternes*; which springing up in us, doth both trouble and defile us, dayly producing in us much bitter fruit, the corrupt fruit of evill.

Iam. 1. 14.

9. *Entising lust.* But every man is tempted when he is drawn away of his owne lust and entised, saith Saint James. Entising as well endevoreth no lesse to intrap us, then *Dalilah* did *Samson*; *Thamar*, *Iudah*; fishers and

and fowlers, by their baits, fishes and fowles.

Its ayme, and end; so is it termed.

The law of sinne in our members; as which would as a law domineere over us. So also *The body of death*; as which would bring upon us death, both the *first* and the *second*; death corporall, spirituall, and eternall.

This our naturall corruption, those our inordinate lusts and affections, under what *forme* soever, by what *name* soever warring against us, are wee valiantly to encounter: yea, those very *names* ascribed thereunto, do not a little further us in the discovery of the same: as by our reviewing of them may thus appeare.

C

I. If

Names
from its
ayme and
end.
Rom. 1. 23.

24.

Conclusions drawn
from the
names
whereby
this our
enemy is
decyphered.

Rom. 8. 7.

Rom. 7. 24.

1. If it bee *enmitie against God, and the body of death*, then it is one of the three great enemies of God and mans salvation.

Rom. 7. 17.

Rom. 7. 23.

2. If it bee *sinne that dwelleth in one*; and the law of sinne in our members, then it is a domesticall and so a more dangerous enemy.

Psa. 19. 12.

Rom. 8. 21.

Psal. 51. 5.

Col. 3. 9.

Rom. 7. 8.

3. If it be a *secret sinne*; the evill imagination of mans heart from his youth; the sinne wherein we are conceived and borne; the Old man; sin (out of measure sinfull:) then as there is no small skill to be used to finde it out; so in like manner is not the same to be slighted.

Gal. 5. 24.

Ro. 13. 14.

Col. 3. 5.

Ro. 8. 13.

Eph. 2. 3.

4. If it be the *flesh*; the lusts of the flesh; Earthly members; The deeds of the body; The desires of the flesh, and of the mind:

Then

Then is the same pleasing unto flesh and blood; after an especiall manner delightfull unto mans corrupt nature.

5. If it be *strong holds*; the *sinne that doth so easily beset us*; a *warring law in our members*: then it is powerfull; not easie to be overcome.

2 Cor. 10. 4.

Heb. 12. 1.

Rom. 7. 24.

6. If it be the *motions of sin*, and *entising lust*; then will not it let us alone, though wee would peaceably entertaine the same.

Iam. 1. 14.

7. If it be the *vanitie of the minde*, the *deceitfulnesse of sin*; *deceitfull lusts*: then how pleasing soever for the present, will it in the end prove treacherous unto us.

Eph. 4. 17.

Heb. 3. 13.

Eph. 4. 22.

8. If it be an *unclean thing*, a *monstrous mis-shapen body of sinne*: then is it that whereof

Iob. 14. 4.

Ro. 6. 6.

wee are to bee ashamed, and which is of us both to be abhorred and loathed.

Heb. 12. 15.

9. If it be a *roote of bitterness*: then as there is no true pleasure to be found therein, and it selfe is the ground of all actual transgressions, whether in word or deed, which are daily stirred up thereby; so if it be not daily wrought upon, and the branches thereof lopt off by the axe of Gods word; the same will prove so hard, and the branches thereof so many, so great, and so wreathed together, that our after-labour will be but labour in vaine.

Thus of the enemie to bee encountred, with the names of treachery, tyranny, crueltye, sensualitie and guile so plainly,

plainly, (as it were in capital letters) written on its forehead; that hee that runneth may reade them, and accordingly avoid the danger: And so of the *first particular.*

C 3

CHAP.



CHAP. II.

That the Flesh, with the
lusts and affections ther-
of, is to be encountred.

NO smal difference there
is betweene our *tempo-
rall* and *spirituall* adversaries :
with *those* wee both may and
must be reconciled; with these
to admit of reconciliation, is
no lesse impossible then un-
lawfull : *Those* may love us,
and (howsoever) we must love
them : *These* will alwaies hate
us, and we must alwaies hate
them : with *those* we may for

Differences
betweene
our tempo-
rall and
spirituall
enemies.

a long time live in peace ;
howsoever carry our selves
peaceably towards them :
with *these* wee both are and
must be daily at deadly feud ;
yea though wee would let
them alone, yet will not they
let us alone ; and by our not
encountring them, doe we en-
courage them the more ea-
gerly and fiercely to set upon
us. Such is the *flesh*, a deadly,
daily, trecherous, tyrannicall,
domesticall, & guilfull *enemy* ;
it daily and by severall waies
would destroy us : according-
ly must we daily and duly de-
fire and seek its ruine ; *casting*
downe imaginations, and every
high thing that exalteth it selfe
against the knowledge of God, and
bringing into captivitie every
thought to the obedience of Christ.

2 Cor. 10. 5.

A dutie which is in the Scripture both commanded and commended: the true nature thereof being both largely and significantly pourtrayed therein; as also the constant practise thereof, under most Exhortations unto Repentance, renovation, regeneration, mortification, and the like, implicitly urged.

This is,

Mat. 16. 24.

To deny our selves.

Mat. 19. 12.

To make our selves spiritually Eunuchs for the Kingdome of Heavens sake.

II. 14. 33

To forsake all that a man hath.

Rom. 6. 2.

To be dead to sinne.

Ro. 6. 3. 4.

To be baptised into Christs death, and buried with him by baptisme into death.

To

in-bred Corruption.

33

*To be circumcised, with the
circumcision made without hands.*

Col. 2. 11.

To hate our life in this world.

Ioh. 12. 25.

To enter in at the strait gate.

Mat. 7. 13.

*To make a covenant with our
eyes; set a watch about the dore
of our lips; rule our spirit; and
take heede to our wayes.*

Iob. 31. 1.

Psal. 141. 3.

Pro. 16. 32.

*To be turned from darknes
to light, and from the power of
Sathan unto God.*

Psal. 39. 1.

Act. 26. 18.

To arise from the dead.

Eph. 5. 14.

To break up our fallow ground.

Ier. 4. 3.

*To circumcise our selves to
the Lord, and take away the fore-
skinne of our heart.*

Ier. 4. 4.

*To wash our heart from wic-
kednesse.*

Ier. 4. 14.

*To loath our selves for the
evils which wee have committed
in all our abominations.*

Ezek. 6. 9.

*To rent our hearts, and turne
unto the Lord our God.*

Ioel. 2. 13.

Tit. 2. 12.

To deny ungodlinesse and worldly lusts.

1 Cor. 9. 27.

To keepe under our body, and bring it into subjection.

1 Pet. 4. 1.

To suffer in the flesh and cease from sinne.

Mat. 13. 44.

To sell all that we have, and buy the field with the treasure therein.

Psal. 45. 10.

To forget our owne people, and our fathers house.

Yea, such is the goodnesse of God towards us, that (under what *name* soever, after what *manner* soever this our *enemy* commeth against us) we are instructed how to deale with the same, and avoid the foile.

Behold, it commeth against us, with its *name* written on its *fore-head*: How readest thou?

The evill imagination of mans heart from his youth.

Wee must not walke any more after the imagination of our evill heart: vaine thoughts must not be suffered to lodge within us: wee must cast downe imaginations, and every high thing that exalteth it selfe against the knowledge of God.

An uncleane thing.

Let us clense our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God: wee must bee sanctified and clensed with the washing of water by the word: wee must wash our heart from wickednes, that we maybe saved: we must get our hearts sprinkled; & our bodies washed with pure water: we must purifie our selves in obeying the truth throgh the spirit.

Secret

Gen. 8. 21.

Ier. 3. 19.

Ier. 4. 14.

2 Cor. 10. 5.

Iob. 14. 4.

2 Cor. 7. 1.

Eph. 5. 26.

Ier. 4. 14.

Heb. 10. 22.

1 Pet. 1. 22.

Pfal. 19. 12.

*Secret finnes.**Ibid.*

Wee must call upon God to be informed thereof, and accordingly clensed therefrom.

Pfal. 51. 5.

The sinne wherein we are conceived and borne.

Ibid. .7.

Wee must call upon God to purge, wash, and clense us therefrom. To beget us with the word of trueith, that wee may be a kinde of first fruits of his creatures: borne againe, borne of water and of the Spirit; and so in Christ, new creatures.

Iam. 1. 18.

Ioh. 3. 3. 5.

2 Cor. 5. 17.

Rom. 6. 6.

The body of Sinne.

Ibid.

The same must be destroyed: knowing this (saith Saint Paul) that our old man is crucified with him, that the body of sinne might be destroyed; that henceforth wee should not serve sin. The same in like manner must bee put off;

Col. 2. 11.

off, as the same Apostle writeth elsewhere.

The motions of sinne.

We must not *lodge them*; either slight them; but according to the meanes of knowledge bestowed upon us, oppose them, lest wee become *vaine in our imaginations*, and God in justice give us up unto *vile affections*.

Sinne.

We must be *dead* thereunto: wee must not *let it reigne in our mortall body to obey it in the lusts thereof*: either yeeld our members as instruments of *unrighteousnes unto sin*: we must wash our hearts therefrom: we must refuse to enjoy the pleasures thereof.

Sin that dwelleth in one.

We must not consent thereunto

Rom. 7.5.

Ier. 4. 14.

Rom. 1. 21.
26.

Rom. 7.8.

Rom. 6. 2.

Rom. 6. 12.

Rom. 6. 13.

Ier. 4. 14.

Heb. 11. 24.

Rom. 7. 17.

Ro. 7. 20.

unto; but so oppose it, that we may say with Saint Paul, *now if I doe that I would not, it is no more I that doe it, but sinne that dwelleth in me.*

Ro. 7. 23.

A warring law in our members.

Ibid.

The law of our minde must warre against the same; that as, the flesh lusteth against the Spirit, the spirit may in like manner lust against the flesh.

Ro. 7. 24.

The body of death.

We must be sensible therof, and even long to bee delivered therefrom, saying with Saint Paul, *O wretched man that I am! who shall deliver me from the body of this death?*

Ibid.

Flesh.

Rom. 8. 1.

Gal. 5. 24.

Rom. 8. 1.

Rom. 12. 8.

We must crucifie the same: we must not walke after the same; we must not live after the same;

we

we must not make provision for the flesh, to fulfill the lusts thereof; wee must not warre after the flesh; wee must not minde the things thereof.

Rom. 13. 14.

2 Cor. 10. 3.

Rom. 8. 6.

Enmitie against God.

Rom. 8. 7.

Wee must not favour the same, either yet enter into any termes of reconciliation therewith, as which is not subject to the Law of God, neither indeed can be.

Ibid.

The deeds of the body.

Rom. 8. 13.

Wee must through the spirit, mortifie the same, that wee may live.

Ibid.

The lusts of the flesh.

Gal. 5. 16.

Wee must not fulfill them : we must crucifie the same; we must not be led away with them; wee must not be drawne away of them; wee must not bee allured through

Rom. 13. 14.

Gal. 5. 24.

2 Tim. 3. 6.

Iam. 1. 14.

2 Pet. 2. 18.

1 Pet. 2. 11.

through them; we must abstaine from them.

2 Cor. 10. 4.

Strong holds.

Ibid.

The weapons of our warfare must not be carnall, but mighty through God, to the pulling down of them.

Eph. 2. 3.

The desires of the flesh and of the minde.

Ibid.

We must not fulfill them, as heretofore we have done: but enter into a covenant to seek the Lord God of our Fathers, with all our heart, and with all our soule.

2 Chro. 15.
12.

Eph. 4. 17.

The vanity of the minde.

Ibid.

*We must not henceforth thus walke as other Gentiles walke; but endeavour to bee renewed in the spirit of our minde, transformed by the renewing of our minde, and changed into the image of God from glory to glory,
even*

Eph. 4. 23.

Rom. 12. 2.

2 Cor. 3. 18.

even as by the Spirit of the Lord, that Christ may be formed in us, and as we have borne the image of the earthly, we may also bear the image of the heavenly Adam.

Earthly members.

We must mortifie them; we must put them off; we must not yeeld our members, as instruments of unrighteousnesse unto sinne.

The old man.

We must put off concerning the former conversation, the old man which is corrupt, according to the deceitfull lusts; not contenting our selves till wee know assuredly, that our old man is crucified with Christ.

The lust of concupiscence.

Every one of us should know how to possesse his vessell in sanctification and honour, not in the lust

Gal. 4. 19.

1 Cor. 15. 49.

Col. 3. 5.

Ibid.

Ibid. 8.

Rom. 6. 13.

Col. 3. 9.

Eph. 4. 22.

Rom. 6. 6.

1 Thes. 4. 5.

Ibid.

The destruction of

lust of concupiscence, even as the Gentiles which know not God.

Heb. 3. 13.

The deceitfulnesse of sin.

Ibid.

We must exhort one another dayly, while it is called to day, lest any of us bee hardened through the deceitfulnesse of sinne.

Heb. 12. 1.

The sinne which doth so easily beset us.

Ibid.

We must lay aside every weight, and the sinne that doth so easily beset us; that we may runne with patience the race that is set before us: yea, wee must even resist unto blood, striving against sinne.

Ibid. 4.

Heb. 12. 15.

A root of bitternesse.

Ibid.

We must looke diligently, lest any of us fail of the grace of God, and so this roote of bitternesse springing up trouble us, and thereby many be defiled.

Rom. 1. 14.

Enticing lust.

We

We must be carefull *not to be allured thereby*, lest being of the same overcome, of the same we be brought in bondage.

In a word.

We must alwaies walke so warily and circumspectly, that in what *kind* soever, after what *manner* soever, under what *name* soever, this our dangerous and deadly enemy shall assaile us, wee may instantly oppose it, resist it, strive against it, give it the foile. Thus, that *the Flesh with the lusts and affections thereof is to bee encountred*; and so of the second particular.

CHAP.



CHAP. III.

By whom the Flesh with
the lusts and affections
thereof is to be encoun-
tered.

The godly
are the on-
ly mortifi-
ers of sin.

Iam. i. 18.

Act. 15. 9.

THe *persons* which are to
performe this dutie, and
by whom alone the same is
indeed performed, are the
children of God, *whom of his
owne will hee hath begotten with
the word of truth; purifying their
hearts by faith: and bestow-
ing upon them as well a true
sight and sense of sinne, as an
unfained hatred and detesta-
tion*

tion of the same : they are such as have the spirit dwelling in them, through which they mortifie the deeds of the body. And they that are Christs have crucified the Flesh with the affections and lusts, saith the same Apostle : they are such (as having learned Christ, and beene taught by him) put off concerning the former conversation the old man, which is corrupt, according to the deceitfull lusts: they are such as have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of him that created him : they are such as are a'lready called to the knowledge of our Lord Jesus Christ, and to the believe of his glorious Gospel, men and women already sanctified

Rom. 8. 13.

Gal. 5. 24.

Eph. 4. 22.

Col. 3. 9.
10.

Psal. 40. 6.

Act. 26, 18.

ctified and in part regenerate, even those whose eares are already digged, the r eyes opened, and themselves turned from darknesse to light, and from the power of Sathan unto God; must take unceffant and unwearied paines, with constant and perpetuall endeavours more and more to subdue, beate downe, mortifie, crucifie, destroy and vanquish all and every of these wicked, sinfull, and unlawfull affections, lusts, inclinations and habits that are in them, till they have even pulled them up by the roots, and cast them quite out of their hearts.

Even the
best of
Gods chil-
dren have
corruption.

I. It is manifest enough, that there is even in the best and most holiest of Gods children a great deale of corruption,

tion, *an evill eye which must be pluck'd out, and a bad hand that must be cut off*: not a few spots, and wrinkles, infirmities and imperfections, evill lusts and affections which must be done away while they are here on earth, (how farre soever they are proceeded in the new birth) they doe but *know in part*: there is something lacking in their *Faith*, so in their *Love, Ho'inesse, Humility*, and such other *graces*; even *Elias* himselfe being *subject to like passions as we are*. And this the Lord suffereth for the greater *glory* of himselfe, *disgrace* of Sathan, and *good* of his own children. Needs must it tend greatly to the praise and glory of God, shame and disgrace of the Devill, that
the

Mar. 9. 43.

1 Cor. 13. 9.

1 Thes. 3.
10.

Iam. 5. 17.

Why corruption is suffered to abide in Gods children.

the Lord knoweth how, and is able to keepe and preserve such weake and feeble vessels as we are against all the power of Hell: and to make them Conquerers over Sathan in that very flesh, which is so polluted with sin, and was once depraved by the Divell. No lesse tendeth the same to our good, God being pleased hereby to humble us, and to exercise those gifts and graces of his Spirit that hee hath bestowed upon us.

Gods children must not winke at their owne sins.

2. It is no lesse evident, that they are not to connive at their owne sinnes, are not to beare with sin in themselves; nay, of all others must walke most circumspectly, lest either through sinne they doe wound their owne consciences,

ces, or give occasion unto the enemies of God to blaspheme.

3. Its also without question, that the lesse carefull they are in subduing their lusts, & the more they are by them sleighted, they get the greater strength, and put the Saints to a great deale of trouble which they might have easily avoided.

4. It is (in like manner) found true by experience, that on them alone God is pleased to bestow the grace of *Mortification*, and unto them alone; so to blesse the *meanes* tending thereunto, that they become *effectuall*. True it is, that as of old, the *Philosophers* by the very light of Nature, abstained from
D most

The more corruption is sleighted the more it encreaseth.

The grace of mortification bestowed only upon the Saints.

Many seem to have it, who notwithstanding have it not.

most grosse sins, out of their love unto Vertue, writing excellent Bookes in the commendations therof: by whose painfull labours (thogh hereby they gained unto themselves not any thing else but humane applause, or the commendations of men) God of his mercy did much good unto others, (as the Bees gather honey to the profit of others, not their owne) they in the meane time glorying in those vertues, and condemning others better then themselves, who notwithstanding never knew the inward working of chastitie, temperance, modestie, humility, gravity, and the like vertues, by themselves commended (not unlike the *Pharisees*, whose life outwardly

ly seeming blamelesse, as also their crueltie, greedines, and pride, artificially covered under the vaile of outward Preaching, Prayer, Almes-deeds, Phylacteries, and such like, wanted not they applause of the people, howsoever inwardly they were wholly unmortified, and uncircumcised in heart) so there are now not a few whose carriage is outwardly commendable and their conversation unblameable, especially at some times, and in some companies; yea, who often outstrip even the *children of God*, in bridling their tongue, and restraining their passions of anger, griefe and the like, which notwithstanding are yet in their sinnes, daily de-

Isai. i. 13.

Pro. 21. 27.

Mat. 5. 20.

nying the power of godlines, wholly ignorant of their inward heart ; yea such, of whom it may bee truely said, that *their Oblations are vaine, their Incense and Sacrifice (even their best and most pious workes) abomination unto the Lord ; and except their righteousness doe exceed the righteousness of the Scribes and Pharisees, they shall not enter into the kingdom of heaven.*

5. Neither can it be denyed, but that as the Lord is pleased to bestow on them alone the *grace of Mortification*, and unto them alone, so to blesse the *meanes* tending thereunto, that in them they become *effectuall* : so they are the onely persons which labour and endeavour for the same

The godly
the onely
persons
which doe
in truth labour
for
Mortification.

same in sinceritie and truth;
which by all meanes possible
labour to obtaine this preci-
ous jewell, and hid *Manna* of
inward grace, the *Circumcision*
of the *heart*; and are accor-
dingly blessed in their expe-
ctation: They know that *all*
the worshippers of God must wor-
ship him in Spirit and truth:
They understand that *God is*
light, and in him is no darknes,
who beholds all iniquitie, espe-
cially *inward*, whereof *An-*
gels, *Divels* and *Men* may
be ignorant: They have also
that glorious knowledge, that
Christs Spouse is all glorious
within, as accordingly must all
the *Bride-Maidens*, arrayed
with the glorious garments
of the needle-worke of the
Spirit; who shall bee presented

Ioh. 4. 24.

1 Ioh 1. 5.

Psal. 45. 13.

chast Virgins to Christ; and who having fought hitherto against the evill one, and kept their garments unspotted with the corruption that is in the world through lust; as through grace they have begun in the Spirit, so through grace they shall end in the Spirit, and not in the flesh. How then can it otherwise be, but that they should practise this duty of Mortification? but that being thus endued with the Spirit of grace and of glory, they should obey the good motions thereof, inspiring them, and knocking at the doores of their soules, to the keeping especially of their hearts with all diligence?

Pro. 4.23.

Between them and the rest of the world *grace* hath made such a change, as there is betweene

Siml.

tweene them that dwell in a faire house of great height, and full of many great lights, and them that dwell in a low dark house, whose windowes remaine alwayes shut, those can discerne in a manner of every thing, these not take notice or view any thing. So the Saints through the abundance of the light of God in them, can espie even a moate in the Soule, whereas the ungodly who will not permit the holy light of Gods convicting, reprovng, improving word to have passage in them, abide still in darknes, having their hearts haunted, as it were with *Zim*, *Ochim*, and *Jim*, in stead of more comfortable guests.

Difference
betweene
the godly
and the un-
godly.

1sa. 60. 21.

The Saints know that God

D 4

dwels

dwels in their hearts, as his owne Tabernacle, with the Sonne and holy Spirit, which therefore must be well kept, clenſed, purified, and waſhed by the blood of Chriſt, and water of his ſanctifying Spirit, that uncleannes may not enter therein.

2 Chron.
23. 13.

Simil.

To this end, as *Iehoiada* the Prieſt put a great guard of *Princes & Preiſts* about young *Ioas*, that wicked *Athalia* could not come at him to harme him; which made her cry out *Treaſon, Treason*. So the Saints leſt *Sathan* ſhould at any time get entrance into them, get themſelves garded by the word and Spirit, Prayer, Repentance, Watchfulnes, holy feare to offend God, and grieve the Spirit *by whom they*

they are sealed unto the day of Redemption: yea as the Elders which sate with Elisha in his house, at his command shut the dore upon bloody Iorams messenger, and held him fast thereat, the sound of his masters feete being behind him; so the Saints understanding that evill motions are as it were Sathans messengers, or harbengers, to take up his lodging for him, whom he immediatly followeth, through grace, they so resist the same, that either they doe not enter, or if they enter, they get no footing, and are compelled speedily to depart.

In the wicked indeed hee getteth a renewed entry at his owne pleasure; but not so in the Saints, Hee seekes

Eph 4. 30.

2 King. 6.
33.

Simil.

*rest, but heere hee finds none.
Thus that the Saints doe, and
are to encounter the Flesh, with
the Lusts and Affections there-
of: and so of the third Par-
ticular.*

CHAP.



CHAP. IV.

Why the **FLESH** with the
lusts and *affections* there-
of is to be encountred.

NOt without cause are
wee to encounter this
our **Enemie**, and doe what in
us lyeth to oppose it, resist it,
subdue it, destroy it, if either
we consider it, our selver, or
others.

It, and that both in regard
of the *nature* thereof, and ef-
fects produced thereby.

Its nature, vile, odious, abo-
minable, vgly and loathsome,
like

Reason
why the
Flesh is to
be encount-
red.
From its
nature.

like the vomiting of a dogge, a Sowes wallowing in the mire. The Scripture doth accordingly decipher it by the names of filth, filthy garments, filthinesse of the Flesh and Spirit. The Worlds pollutions, uncleannesse, a defiling thing, and the like. Thus if a man should view it even as it is, in its own proper colours, he could not but loath and abhorre the same.

Isa. 4. 4.
Zech. 3. 3.
2 Cor. 7. 1.
2 Pet. 2.
20.
Rom 6. 19.
Mat. 15. 11.

From its
effects.
Rom. 6. 21.
Shamefull.

Rom. 6. 16.

Heb. 3. 13.

Its effects, both shamefull, and hurtfull. Shamefull, as which maketh men and women its vassals and slaves (for to whomsoever we yeeld our selves servants to obey, his servants we are to whom wee obey) coozening and deceiving them at its pleasure; proffering as largely as the Devill sometime did Christ:

Christ: *All these things will I give thee if thou wilt fall downe and worship mee.* But in the meane time not being able to performe any whit of its promises: Hurtfull, as whose pleasure is onely momentaneall, but bitternesse everlasting, yea, which warreth against mens soules, bodies, posterity, goods and good name. *Soules*, by blinding their understanding, reason, and judgement, and bringing them to a reprobate sence: so that they will not bee brought to the knowledge of the truth, but are like the *deafe Adder that stoppeth her eare, which will not bearken to the voice of charmers, charming never so wisely; even who will not heare the Law of the Lord.* So, by taking away
their

Mat. 4. 4.

Hurtfull.
Iob. 20. 5.
6. 7. 8. & c.

To our
Soules.

Psal. 58. 5.

Isa. 30. 9.

Hos. 4. 11.

i Tim. 6. 10.

Pro. 6. 32.

Psal. 39. 6.

Iob. 15. 20.

their heart, and piercing them thorow with many sorrowes. So by destroying their soules. So by seducing the will and affections, and making them worse and worse, every unmortified Lust being a wound in the Soule, a gash in the Conscience: so by inclining the Soule to maintaine those sinnes, whereunto they themselves are principally addicted: so by distempering their soules, that there's no peace therein, they themselves disquieting themselves in vain, travelling in paine all the dayes of their life, sinne not suffering grace, as it were to manifest it selfe in the least measure unto those, but disturbing them by unnaturall thoughts, as by the insatiability of that whereunto it inciteth.

teth. The *Sluggard* must have a little more *sleepe*, the *Drunkard* a little more *drink*; the *covetous* more *money*; the *lascivious* more *Concubines*. So, by its *importunitie* which will admit no deniall, forcing them oftentimes to commit what in their judgement they doe not approve. So by promising them *contentment* which notwithstanding they finde not, there being indeede neither pleasure nor profit in sinne. So by galling their *Conscience* after the commission thereof, whether in adversity or prosperity, as the examples of *Ahab* about *Naboths Vineyard*; and *Belshazzar*, when he drunk wine with his *Concubins* in the *vessels of the house of the Lord* sufficiently imply, where-

i King. 21.
27.
Dan 5. 6.

Lev. 26. 36.

To our bodies.

Pro. 23.
29.Deut. 28.
21.

Rom. 6. 23.

Pro. 14. 13.

Pro. 17. 22.

Psal. 32.
3. 4.

To our posterity.

Deut. 28.
18.

whereby it commeth to passe that they feare *when there is no cause of feare*. Bodies both directly and indirectly : directly, as which occasioneth bodily diseases and distempers; as (in like manner) death it selfe : indirectly, by affecting or inflicting the minde, whereby the body cannot but be so disquieted, that *even in laughter the heart is sorrowfull*; and the end of that mirth is heavinesse : for *a merry heart doth good like a medicine, but a broken spirit drieth the bones*: as David found by experience. *Posterity*, as the examples of *Pharaoh, Ahab, Ieroboam, Iehu*, with others manifest, according to that of Moses from the Lord. *If thou wilt not hearken unto the voice of the Lord thy God,*

God, &c. cursed shall be the fruit of thy body. In Hell, when many both Parents and Children shall meet, these may blame those as the especiall cause of their Condemnation. Goods both directly and indirectly, directly, as because of the whorish Woman, a man is brought to a morsell of bread: whereof the Prodigall Sonne had particular experience. Indirectly, as which bringeth a curse upon the goods which they have painefully gotten by gracelesse children. Unfaithfull servants, costly (tho fruitlesse) Physicke, and such like. So that often, what they earne is put as it were in a bagge with holes, and what they painefully gather is heaped up to give to him that is good before God.
 Yea,

To our
goods.

Pro. 6. 26.

Luc. 15. 16.

Hag. 1. 6.

Eccles. 2.
6.

Eccles. 6. 2.

Iob. 27. 16.
17.

Iob. 20. 15.

Psal. 69.
27.
To our
good name.

Pro. 10. 7.

Iob. 20. 7.

Yea, sometimes it falleth out that a man to whom God hath given riches, and treasures, and honour, and he wanteth nothing to his soule of all that he desireth; yet God giveth him not power to eate thereof, but a strange man sha'll eat it, agreeable to that of Iob. Though he should heape up silver as the dust, and prepare rayment as the clay, he may prepare it, but the just shall put it on, and the innocent shall divide the silver. As a little before, Hee hath devoured substance, and hee shall vomit it; for God shall draw it out of his belly; yea, God makeith their Table a snare unto them. Good name, according to that of the wise man. The name of the wicked shall rot: and that of Iob, He shall perish; for ever like his dung. It makes them odious both

both to *God* and good men. Is not the *Flesh* then with the *lusts* and *affections* therof to be encountred? Is not the same to be mortified, as in regard of its *nature*: so the wofull and dangerous *effects* of the same.

Our selves.

Reasons
from our
selves.

I

First, because wee have so *promised and vowed in Baptisme*; as also often *renewed* the same at our *participatiō* of the *Lords Supper*, even to forsake the *Devill*, and *all his workes*, the *pomps and vanities* of the *wicked world*, and *all the sinfull lusts* of the *Flesh*. If then wee would not become forsworne and perjured persons, as it were Souldiers forsaking their colours, casting downe their weapons, and running away from their Captaine: we must
faith-

faithfully keepe touch in the performance of our Covenant; accordingly arming our selves to this battell.

2

i Pet. 1. 14.

15.

16.

3

Rom. 8. 7.

4

Rom. 8. 13.

Secondly, because wee are called with an holy Calling; As obedient children (saith Saint Peter) not fashioning your selves according to the former lusts in your ignorance; but as he which hath called you is holy, so be yee holy in all manner of conversation. Because it is written, be yee holy, for I am holy.

Thirdly, Because we professe our selves to bee the children of GOD, and so consequently enemies unto our owne corruptions, which are enmitie against GOD.

Fourthly, because If wee live after the Flesh we shall die; but if through the Spirit, we doe
mor-

*mortifie the deeds of the body,
we shall live.*

Fiftly, Because at the length
we shall be victorious against the
same. God will so accept of
our weake endeavours, that he
will more enable us to hold
on; yea, so strengthen us,
that through him wee shall
do valiantly in crucifying this
Old man, mortifying these
earthly members, subduing
this body of Sin, and putting
to death this body of death.
We are weake indeed in our
selves, but *if God be with us,*
who can prevaile against us? not
Goliath against David, our gy-
ant-like sinnes against us, be-
ing under the *Almighties* pro-
tection, and clothed with the
Armour of God.

Sixtly, because *the more we
yeeld*

5

Rom. 8. 31.

6

Pro. 30. 15.

yeeld unto our lusts, the more will they insult over us ; being so unreasonable that they are never satisfied ; like the horsleeche whereof the Wiseman speaketh, that the more it is given, the more it craves, and is never satisfied : like the fire, which the more is cast into it, burneth the more : yea, notwithstanding whatsoever corruption is in the World hath proceeded from lust, yet is not contented, but still desireth to corrupt more. If thou give it an inch, it will take an ell : if it can get but in its head ; it wil quickly wind in its whole body. If it once take possession of the Soule, it will not be an easie matter to dispossesse the same : entertainest thou it in any measure ? it will quickly force

2 Pet. 1. 4.

force thee to give it good entertainment.

Others, G O D.

First, because *Sinne is Gods* *enemie*. Every Lust hath in it the seed of Rebellion, and as it increaseth, so rebellion increaseth.

Reasons
from o-
thers.
G O D.

I

Secondly, because *the same* *grieveth him*, as which opposeth his Mercy, Truth, Patience, love, and every thing else in him, if we must not doe that which will grieve our earthly Parents, much lesse that which grieveth the *God* of Heaven.

2

Simil.

Thirdly, because *he enjoy-
neth us to performe this Dutie*, whose Commandements doe not admit of a Dispensation: yea, binde our Consciences, and impose upon our Soules

3

a

a necessity of doing what he commands.

CHRIST.

Christ.

Whose *death* through our sinfull *lusts* is despised, his worke of Redemption vili-fied, his most precious blood trod under foot, and him-selfe as it were pull'd downe from Heaven, and crucified afresh.

SPIRIT.

The Spirit.

Who is hereby extreamly both tempted, grieved and quenched, yea forced to withdraw it selfe (as it were) and to forbear those comfortable operations, which it did once worke for our good, in-somuch as at length wee shall have no feeling of it, and scarce bee able to discern

whether it bee in us at all,
yea or no.

The holy Angels.

The holy
Angels.

Who rejoycing at the con-
version of sinners, doe there-
fore grieve at their impeni-
tencie.

The Saints departed.

The Saints
departed.

As whose consummation
of blisse is through us hinde-
red; for if wee belong unto
God, they without us cannot
be glorified; if Reprobates,
our finnes must be ripe, and
come to the height ere ever-
lasting judgements shall bee
inflicted on us, till which time
neither can they be perfectly
glorified.

Alive.

Alive.

As who grieve at our impi-
eties, mourne for the abomi-
nations by us committed.

E

The

The wicked.

I

Col. 3. 7.

2

1 Sam. 2.
17.

Ier. 2. 33.

The creatures.
Hos. 4. 2.

Rom. 8. 20.
21.

The wicked.

First, because they walke after their lusts, whose lives are not fit patternes for our imitation.

Secondly, because through our wickednesse, they will be the more encouraged to goe on in Sinne, as the Israelites by the evill example of *Elies Sonnes*. To which purpose the Lord by the Prophet *Ieremiah*. *Why trimmest thou thy way to seeke love? therefore hast thou also taught the wicked ones thy wayes.*

The Creatures.

As upon whom *judgements* are inflicted for mens sinnes and which being for our cause *made subject to vanitie*, groane for the day of *Redemption*: when they shall be *delivered*.

livered from the bondage of corruption, into the glorious liberty of the children of God.

*I may adde,
The Devill himselfe.*

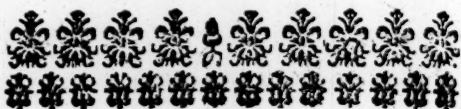
The Devil
himselfe,

*As who shall thus displease
him, Gods adversary, and our
most deadly enemy.*

Yea else;

Rom. 2. 29.

*Notwithstanding of our out-
ward Profession, our Religion is
but vaine; for hee is not a Jew
which is one outwardly, neither is
that Circumcision which is out-
ward in the Flesh; but he is a Jew
which is one inwardly, and Cir-
cumcision is that of the heart, in
the Spirit, whose praise is not of
men, but of God. Thus why the
Flesh with the lusts and affections
thercof is to be encountred: and
so of the fourth particular.*



CHAP. V.

After what manner the
Flesh with the *lusts* and
affections thereof is to
 be encountred.

Skil requi-
 site in en-
 countring
 the *Flesh*.

AS in temporall warfare
 so in this Spirituall *skill*
 is no les requisit then *strength*,
 especially having to do with
 such a cunning, deceitfull, and
 subtile aduery, as the *Flesh*
 is, who for the most part pre-
 vailes more by secret *cunning*,
 then open force. Experience
 also shweeth that our migh-
 tiest Enemies have received
 most

most notable foyles of the weakest Christians, but else carefull and skilfull in the use of their armour.

Now that wee may know how *to warre against the Flesh*, we are first to take notice how the Flesh warreth against us. Whereby we shall be the better enabled both to *defend* our selves, and *offend* it.

How the FLESH warreth against us.

This may be specified especially in three particulars.

First, that sometime its manner of warre is covertly, and under colour of vertuous affections; that thereby wee may be intrapt at unawares. So did the *Flesh* deceive both the Daughters of *Lot*. And the first-borne said unto the youn-

E 3

ger,

How the
Flesh war-
reth a-
gainst us.

Covertly.

Gen. 19. 31.

32.

1 Sam. 25.
10.

11.

1 Kin. 21. 2.

ger, our Father is old, and there is not a man in the earth to come in unto us, after the manner of all the earth. Come let us make our Father drink wine, and we will lie with him, that wee may preserve seed of our Father. A goodly bait to draw on Incest. Not unlike was NABALS answer unto Davids messengers. There be many servants now a-dayes, that break away every man from his master. Shall I then take my bread and my water, and my flesh that I have killed for my sheerers, and give it unto men, whom I know not whence they be? Agreeable hereunto was the ground of Ababs desire of Naboths Vineyard, Give me thy Vineyard (said hee unto him) that I may have it for a garden of herbs, because it is neere to my house

house, and I will give thee for it a better Vineyard then it; or if it seeme good to thee, I will give thee the worth of it in money.

Herein doth the *Flesh* resemble *Harlots*, as they garishly attire themselves, that they may draw affections; so doth fleshly concupiscence garishly adorne and paint over the things desired, that by their seeming beauty (as *Paul* speaketh of a *cloke of covetousnes*) they may bewitch us. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, shee took of the fruit thereof, and did eat, and gave also unto her husband with her, and hee did eate. Oh how glorious seems wealth to a covetous eye! It is the

The *Flesh*
an harlot.

i Thes. 2. 5.

Gen. 3. 6.

Note.

way to reputation, the best *proof-armour* of defence from wrongs, the only *self-sufficient* condition here on earth. Oh how goodly things are high Places, Honours, and Dignities in the eyes of the *Ambitious*! No vitious desires doe so insinuate themselves into well-disposed *natures* as those which are coloured and cloaked with the shew of vertues. *Goliath's* sword lay hid under an *Ephod*, as much wickednes doth under the pretence of Religion.

iSam. 21. 9.

By feigning flight

Secondly, That at other times it saith *flight*, that thereby for the present it may draw us into its ambushes, and (for the time to come) into carelesnes, *Security*, *Presumption*, throwing our selves in-
to

to occasions of evill, and the like. The *Flesh* indeed may seeme to bee mortified, as when the occasion is removed; when it is not violent, but quiet; when it is removed but from one sinne unto another; when through terror in the conscience it is restrained from desired acts; and the like: but herein putteth it tricks upon us, and (as *Josuah* by his flight from the Inhabitants of *Ai*, and the *Israelites* from the *Benjamites*) getteth no small advantage against us.

Thirdly, that when It cannot prevaile against us by any of the former wayes, then as a roaring Lyon setteth it upon us with all its force: yea, and at some times so pre-
E 5 vaileth

When the
Flesh may
seeme to be
mortified
but is not.

Ios. 8. 15.

Iudg. 20.
39.

With open
force.

vaileth, that the very best and strongest of Gods Children are for a time brought into very great straits, as *S. Paul* instanceth in himselfe in the seventh to the *Romans*.

Adde hereunto, that

Other considerations about the manner of its fight.

It's not in jest with us; it doth not drouzily or unwillingly fight against us: Its at no time idle, neither through delay or negligence letteth slip any opportunity, wherby it may in any sort get the mastery. It's not partiall, seeking the mastery over this man, but in the meane time willingly vanquished by another; yea, it useth no small discretion in its fight; seasonably laying hold of all opportunities, as time, place, company, complexion, age, and

and such like. Thus *how the Flesh warreth against us.*

How wee are to warre against the Flesh.

How wee
are to warr
against the
Flesh.

It must be *sincerely, impartially, discreetly, cheerfully, forcibly, seasonably and constantly.*

Sincerely.

Sincerely.

Both, in respect of the *quality*, and *quantity* of those things which wee are to oppose; *quality*, we are not to mortifie actions either *naturall* or *indifferent*, we are not to oppose the motions of Gods good Spirit, we are not to strive against the meanes of grace, but against our *sinful* and *fleshly Lusts*: *quantity*, we must not oppose one alone, but as well all as one; for *whosoever shall keepe the whole Law, and yet faileth in one point, hee is guilty of all:*

Both in:
spect of the
quality &
quantity.

Iam. 2. 10.
11.

all: for he that said, Thou shalt not commit adultery, said also, Thou shalt not kill; yea, who so alloweth of one, cannot but allow of others, howsoever one sin is enough to damn any, though there were no more.

Impartially.

Impartially.

Not mortifying or opposing one which haply we like not in the meane time entertaining another, some bosome sin by us respected, but equally behaving our selves towards all, being content (as *Abraham* at Gods command, to kill his beloved sonne) to mortifie our best beloved sins, our *Agags*, our *darlings*. *Saul* thought he had done well in sparing *Agag*, having killed the poorer sort of *Amalekites*, but through his disobedience his

Gen. 22.
16.

1 Sam. 15.
13.

his Kingdome was rent from him.

Discreetly.

First in opposing and striving against our *darling* sins, and then in crucifying the rest. *Goliath* being killed, the *Philistims* quickly fled. *Ahab* being wounded, how easie was it to have discomfited his Hoast? If *David* had beene killed (according to *Achitophels* good Counsell) then would all the people have returned in safety unto *Abso- lon*. As therefore the *Ara- mites* directed by their King did especially set themselves against *Ahab*, so must wee against our beloved sinnes.

He that would rid his *ground* of *trees* doth not lop them, (for they would *grow* againe) but

Discreetly.

1 Sam. 17.
51.

2 Sam. 17. 2.

1 King. 22.
31.

but diggish them up by the
rootes : root wee up our best
 beloved sinnes ; so shall our
 others as branches of a fel'd
 Tree quickly wither.

Cheere-
 fully.

Cheerfully.

As who thus doe but what
 God requireth of us, by whom
 we shall be assisted in the per-
 formance of the same, and
 whereby we shall receive no
 small benefit to our whole
 man ; yea get a particular as-
 surance, that we are Christs ;
*for they that are Christs have cru-
 cified the flesh with the affections
 and lusts.*

Gal. 5. 24.

Forcibly.

Forcibly.

As which will not be dri-
 ven away without force and
 violence, you may rate away
 your dogge by a few angry
 words. But what careth our

Flesh

Flesh for words? In dealing with it wee must be void of compassion; the more cruell the better. Thus being cruell, wee have compassion on our owne Soules. The more we spare sinne, the more hurt we our selves: the more wee favour our lusts, the lesse doe we favour our selves. *David* would have had *Absolon* kindly dealt withall; but *Ioab* thrust him thorow. Thrust we sinne thorow, so shall we not need feare its future rebellion. Dea'e we with sinne, as with old *Agues* harshly and roughly, till it be gone. Deale we with our lusts as the *Priests* of old with the beasts to bee sacrificed, cut their throats, and so offer them up in sacrifice unto God, which indeed will

2 Sam. 18.
5. 15.

Simil.

will smell sweetly in his nostrils. Old wounds must have corrasive plaisters. So sinne before it can bee done away. It's the *cutting off of our right hands*, the *plucking out of our right eyes*. Either must we put violent hands on the *Flesh*, with the *lusts* thereof, or it will upon the sudden rush upon us.

Seasonably.

Seasonably.

Herein delay is dangerous, when corrupt inclinations do even begin to stirre, then are they to be resisted, opposed, striven against, wee must not give our *Lusts* any time of truce, any rest at all: though at first they may be easily overcome, afterward they cannot so be. A *Serpent* the older it groweth, the more venome it

Simil.

it hath, as a *Lyon* the greater strength. A *staine* the longer it continueth, the hardlier can it be washed out. A *Tree* the longer it standeth, the hardlier can it be pluck't up; thus it is with sin. The *first motions* thereto, are like *Lyons whelps*; let them continue a while, they will be as *young Lyons*; let them have liberty to get out at the tongue, they will prove *ramping and roaring Lyons*. We must not dally or delay, we must not take its word or expostulate therewith: we must not give it any respite, but instantly *lay the Axe to the root of the Tree*.

Its no Repentance to leave Sinne, when it leaveth us, or to give it over when wee can
com-

Note.

commit it no longer, we must not let it alone till it die it self, but kill it whilst it might yet live.

Constantly
Mortification a main
worke.

Constantly.

As who must still goe on in the worke of *Mortification*, proceeding day by day, and houre by houre without intermission, from one degree to another. There's no businesse so much concernes us as this, which is therefore to be set before all others, we must follow it as the Day-labourer doth his labour day by day, not making so much as one loytering day. This worke is never at an end. Though wee should live *Metuselabs* dayes, yet might we still employ our selves herein. We weed our Gardens, and are ever weeding:

Simil.

ding : Sins are ill weeds and grow apace : our hearts are a Step-mother to *goodnesse* , a naturall mother to *vice*, and therefore as in that fruitlesse, so in this too too fruitfull. The Captaine that batters the enemies fort a day or two, and then gives over, gives the more courage to the Enemy and loseth his labour. So is it, if we warre not unto the end, if wee continue not our course of Mortification. If *Ioash* had smitten the ground five or sixe times, then had the *Aramites* beene rooted out ; so if we would be constant in opposing our Lusts, they would at the length give over. As *Sampsons* haire being cut off, grew againe ; so will sinne if we doe not day ly

Simil.

2 Kin. 13.
19.

Judg. 16.
22.

Isa. 58. 5.

ly keepe it under. Wee must not with the Hypocrits mentioned by *Isaiah* hang downe our heads like a bul-rush for a day; but constantly persevere in the practise of this duty. Thus after what manner, the flesh with the lusts and affections thereof is to be encountred: and so of the fifth particular.

CHAP.



CHAP. VI.

By what meanes the Flesh
with the Lusts and Af-
fections thereof is to bee
encountred.

IT is not enough that a
Souldier have *skill*, or know
how to encounter his enemy,
but also he must be so provi-
ded of *Armour* and *Weapons*,
both offensive and defensive,
that hee be not constrained
with shame and losse to *turne*
his back in the day of battell. As
therfore we have learnd how
to encounter this our spiri-
tuall

tuall adversary; so are wee in like manner to take notice by what meanes the same may be encountered.

The meanes are not.

By what
means we
are not to
encounter
the Flesh.

1

First, *To walke carelessly, and securely* till wee shall experimentally find our selves to be encountered hereby, as dreaming (belike) that either because it doth not as yet assaile us, it will not assaile us at all, or because wee meddle not therewith, it will not meddle with us.

2

Secondly, *to connive thereat for a time*, till we shall judge our selves to bee better fitted and prepared for the encounter.

3

Thirdly, *to consent thereto*, though but in shew, as if thus
wee

wee should be quickly freed therefrom.

Fourthly, to put in execution *any of those deeds of the Flesh*, wherunto we have consented, as if we should not be troubled with any more.

Fifthly, to *fulfill the desires of the flesh*; obey sinne in the lusts thereof, and for a time goe so farre therein, as the *swinge* of our *corrupt heart* would carry us, as if our yeelding unto sinne would make us loath it, and the tast of the pleasures of sinne in action, did not increase our naturall thirst after iniquitie.

But they are either extraordinary or ordinary.

Extraordinary.

Fasting and voves, whereby extraordinary sinnes especially

4

5

The extraordinary
means.

Pfal. 119.
106.

Pfal. 39.1.

Pfal. 69.10.

2 Cor. 6.5.

1 Cor. 7.5.

Ordinary
meanes.

Things to
bee avoided.

ally which possesse us, (as so many Devils) are expelled. *I have sworne, and will performe it (saith David) that I will keep thy righteous judgements; and againe, I said I will take heed to my wayes, that I sinne not with my tongue.* With him also it was usuall to fast, as in like manner it was with St. Paul, who accordingly chargeth Husbands and Wives not to defraud one another, except it be with consent for a time, that they may give themselves to fasting and prayer.

Ordinary.

Consisting as in the avoiding of such things as may further our lusts; so in the attaining of such as may repress the same.

Things to be avoided.

First,

Excesse in
things
lawfull.

Simil.

I Excesse even in things law-
full. We must not goe to the
utmost of them; for if we
doe, it is a thousand to one
we shall exceede from the
utmost confines of lawfull
liberty, ther's but a small step
to the border of unlawfull
delights, wherein how easi-
ly may a man fall that comes
so nigh them? As he that
would not fall into a ditch
must not come nigh it, and
he that would not be drow-
ned, shunne even the rivers
brinke; so that we may not
be drunke, that we may not
prophane Gods Sabbath, that
we may not be lascivious,
ambitious, covetous, or the
like: we are in respect of
these outward things to a-
bridge our selves of our law-
full

2 Sam. 23.
15.

16.

Gen. 14. 23

Phil. 4. 17.

12.

full liberty, being sparing in meat, drink, attire, sports, ease, sleep, and the like. *Oh, said David, that one would give me drinke of the water of the well of Bethlehem that is by the gate; neverthelesse (the same being brought, such was his moderation, that) he would not drinke thereof, but poured it out to the Lord. The like was Abrahams, in refusing the King of Sodoms offer touching the spoile by him recovered. The like Saint Paul, w^ho had learned in whatsoever state he was in therewith to be content, knowing both how to be abased, and how to abound: every where and in all things instructed both to be full and to be hungry, both to abound and to suffer need; yea, as excessive in things*

things lawfull is dangerous
 in respect of our selves, so it is
 also in regard of others: as is
 implied in that of Saint Paul,
*But take heed lest by any meanes
 this liberty of yours become a
 stumbling blicke to them that
 are weake, for if any man see
 thee, which hath knowledge, sit at
 meat in the Idols temple, shall
 not the conscience of him which
 is weak be emboldned to eat those
 things which are offered to idols?
 and through thy knowledge shall
 the weak brother perish for
 whom Christ died? wherefore if
 meat make my brother to offend,
 I will eat no flesh while the world
 standeth, lest I make my brother
 to offend. As therefore Daniel
 purposed in his heart that he
 would not defile himselfe with the
 portion of the Kings meat, nor*
 F 2 with

Excessive
 dangerous
 in respect
 of others.

1 Cor. 8. 9.

10.

11.

13.

Dan. 1. 8.

1 Cor. 7. 30

31.

Harbour-
ing the
causes of
our sinfull
lusts

Ignorance.

Eph. 4. 18.

Hos. 4 6.

Pride.

2 am. 6. 23

with the wine which he dranke;
so must wee resolve not to
abuse our Christian liberty,
but so to rejoyce as though we
rejoyced not; and to buy, as
though we possessed not, and to use
this world as not abusing it.

2 The approving liking, en-
tertaining, and harbouring the
causes of our inordinate lusts
and affections, viz.

Ignorance; whereby we
become alienated from the life
of God; of which the Lord
by his Prophet, *My people are
destroyed for lack of knowledge.*

Pride; when men think it
a disgrace to shew forth the
power of Religion. The
contrary whereof we read in
King David, who would yet
be more vile (then he had
seemed to *Michal*) and would
be

in-bred Corruption.

101

be-base in his owne sight, the same being before the Lord, and to set forth his praise.

Hardnesse
of heart.
Rom. 2. 5.

Hardnesse of heart; A main cause of impenitency. But after thy hardnesse, and impenitent heart (saith Saint Paul) treasureth up unto thy selfe wrath against the day of wrath, and revelation of the righteous judgement of God.

Carnall
confidence.

Carnall confidence; whereby man makes flesh his arme, and trusts in it.

Infidelity.

Infidelity; when men will not beleeve in God, doe not perswade themselves of his perfection and all-sufficiency, as neither of his mercy & truth, or other his attributes.

The occasions
of sin.

3 The occasions of sinne; yea, the very appearance of evill. Haply we may fall into an

F 3

occasion

*Note.*Levit. 10.
9, 10.Numb 6.
3, 4.Exod. 12.
15.

occasion, as one sailing by Sea meet with a storme, or one travelling by land be assaulted by a robber, but we must not seeke an occasion; for he that willingly runs into danger deserves to pay for his rashnesse. Even the priests were to abstaine from wine or strong drinke, when they went into the Tabernacle of the congregation. And the Nazarites, not onely to abstaine from wine and strong drinke, but also they were to eat nothing that was made of the Vine-tree, from the kernels even to the huske. To this end were the Israelites, as to eat unleavened bread seven dayes: so even the first day to put away leaven out of their houses. lest haply the having of it in their houses might have beene

Note.

beene an occasion to make them to break the commandment. So soone hath the heart given a secret consent to the desire of evill doing, as it consents to adventure on the occasions of evill doing. The withdrawing of a mans selfe from these things, is a pulling of the fuell from the fire, as the adventuring upon them doth blow the coales, and admister fuell also. Those are divers; as

Evill company: Depart from me ye evill doers (saith David) for I will keepe the commandments of my God. Enter not in to the path of the wicked (saith Solomon) and goe not in the way of evill men. And againe, Be not among wine-bibbers, among riotous eaters of flesh, as

Evill company.
Psal. 119.
115.

Prov. 4. 14.

Prov. 23.
20.

Pro. 13. 20.

1 King 11.
4.Evill pla-
ces.

Gen. 14. 12

Mat. 26. 58

Gen. 42. 15

1 Kings
22. 32.Tempting
objects.

2 Sam. 11.

12.

Jossi. 7. 21.

Gen. 39. 12

a little before. He that walketh with wise men shall be wise, but a companion of fools shall be destroyed. He himselfe found it by experience, his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his father.

Evill places: By reason of the evill company, as Sodom unto Lot, the judgement hall unto Peter, Pharaohs court unto Joseph, Ramoth in Gilead unto Jehoshaphat; Tavernes, Alehouses, and Stage-play-houses unto many.

Tempting objects: as was Bar-sheba to David, the wedge of gold unto Achan, the painted beauty and garish attire of whores to many: good Joseph would

would not stay alone with his
mistresse, and holy David
prayed, *To turne away his eyes
that he might not behold vanity.*
As in like manner, Job made
a covenant with his eyes.

Psal. 119.
27.

Job 31.1.

Want of a calling: for those
who have nothing wheron to
imploy themselves the devill
usually useth to set on work.

Want of a
calling.
Note.

*Want of diligence in ones cal-
ling:* for a man is never in
better temper, then when by
a conscionable walking in
his calling he keepeth him-
selfe closest unto God.

Want of
diligence
in ones
calling.

4. *Unwillingnesse to enter
the lists with this our spirituall
adversary:* which is indeed
for the most part occasioned
partly through the sense and
feeling of our weaknesse,
partly through the supposed

Unwil-
lingnesse
to fight.

Whence
this let
commeth.

force and strength of our adversary, partly through our feare of the foile, and conceived impossibility that wee shall not prevaile, partly through the paines and diligence which wee must use herein, and partly being loath to forgoe the pleasures of sinne.

Lazinesse
and cowardise.

5. *Lazinesse and cowardise; Security and carelesnesse*, as whereby this active and vigilant enemy receiveth more courage, and in like manner more easily vanquisheth us.

Things to
be attained.

Faith.

Act. 15. 9.

1 Joh. 5. 4.

Eph. 6. 16.

Eph. 3. 17.

Things to be attained:

1. *Faith*: As which purifieth the heart overcommeth the world, and is a shield whereby we may quench all the fiery darts of the wicked; yea, whereby Christ dwelleth in our hearts.

2 *Love*:

2. *Love* : If yee love mee
(saith our Saviour) keepe my
commandments.

Love.
Joh. 14. 15.

3. *Feare* : both of God and
our selves ; God, according to
that of Solomon, By the feare
of the Lord men depart from
evill; and that of Saint Paul,
Let us cleanse our selves from
all filthinesse of the flesh and spi-
rit, perfecting holinesse in the
feare of God, implied in that
speech of Abraham unto A-
bimelech, I thought the feare of
God was not in this place, and
they will slay me for my wives
sake; and that of Joseph unto
his Mistresse, How can I doe
this great wickednesse, and so sin
against God.

Feare of
God.

Prov. 16. 6.

2 Co. 7. 1.

Gen. 20. 11.

Gen. 39. 9.

Our selves : As whereby we
shall keepe on our harnesse,
have our weapons in readi-
nesse,

Feare of
our selves.

Acts and
Monu-
ments.

Fervent
prayer un-
to God.

ness, bee alwayes on the watch-tower for the discovery of our approaching enemy; yea, this feare will make us distrust our selves, deny our selves, renounce all carnall confidence in our selves, and be the cause of our safety. *Thus alwayes fearing, shall be alwayes blessed.* Pendleton the proud cowardly yeelds and forsakes Christ, making shipwracke of a good Conscience; whereas on the contrary, fearfull Sanders stands for the truth, sacrificing his life for the same in the midst of the fire.

4. *Fervent and frequent prayer unto God at set times*: As at other times upon occasion of some idle thought, tempting object, or evil motions unto sinne,

finne, frequent ejaculations or short meetings with God, both are of dayly and continuall use, and will prove no lesse usefull unto us, then they must be usuall with us; As *Nehemiah* by occasion of King *Artaxerxes* his question, *Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart,* secretly prayed to the God of Heaven, & was graciously heard. So being fearfull of our lusts, afraid of our naturall inbred corruption, if we doe but pray unto God through Christ, questionlesse we shall be comforted; yea, I may truly affirm that hereby especially we are daly kept from the execution of our corrupt and evill inclination. Whoso
cannot

Neh. 2. 2, 4

Simil.

Neglect of
prayer
how dan-
gerous.

cannot pray, neglecteth pray-
er, or prayeth not in faith, is
at all times under the domi-
nion of sin, in bondage & sla-
very to his lusts, daily running
into the very excesses of riot.

Dayly re-
newing of
our Cove-
nant,

5. *A daily renewing of our Co-
venant with God:* and that both
in respect of our *outward mem-
bers* and *inward affections*; cal-
ling every of them as it were
to an account, and both shew-
ing them wherein they have
violated their allegiance un-
to God, and directing them
how to oppose the flesh, and
conform themselves to Gods
will,

Holy wis-
dom in the
practice of
the contra-
ry to that
evill wher-
unto we
are inci-
ted.

6. *Wisdom in the constant
practice of the contrary to that
evill whereunto we are incited:*
as to strengthen a crooked
staffe, it must be bent back-
wards.

wards. Thus, being tempted to *gluttony*, we must *fast*; to *covetousnesse*, be *liberall*; to *intemperancy*, be *sober*; to *revenge*, love our *enemies*; to *prodigality*, be *thrifty*; and so in other particulars, *walking in the Spirit*, that we may not *fulfill the lusts of the flesh*; This is to *croffe* and *thwart* our *fleshly inclinations*, which *abates corruption*, and *blunts the point even of Satannicall temptations*. Neither will it be *amisse* at some times to *turne away the bent of affection to another object*, though haply not the *contrary*, as who must be brought on by *degrees* so far to *deny our selves* and *curbe our corrupt nature*, as to do the very *contrary* unto that it *commandeth*; yet, herein

Gal. 5. 16.

Note.

An excellent point
of wisdom.

Watchful-
nesse.

What
watchful-
nesse is, &
wherein
manifested.

herein also shall we manifest our wisdom in subduing our lusts, and preventing sinnes to come, if we doe punish our selves by fasting, giving to the poore, or otherwise, for sins already committed.

7. Watchfulnesse: as well over our inward affections as outward members; as well over the motions that arise within, as the words & deeds that come forth. This is to consider our owne wayes, a looking to our hearts, eyes, eares, tongues, hands, feet, and whole man. This is to marke what we think, say, and do, whether we goe, to what end, by what warrant, and upon what calling. This is to keep the heart, and so the whole man with all diligence. Hereby shall wee exactly know what corruptions we

The profit
hereof.

2 Sam. 11. 3

2 Sam. 16. 4.

2 Sam. 24. 2

Gen. 19. 33

Mat. 26. 33

we are troubled with, what things hurt us, what doe help us, whether we grow stronger or weaker, whether corruptions decay or increase, whether our soule fareth well or ill. Had *David* beene watchfull over his eyes, when he beheld *Bathsheba*, he had not with her committed adultery; had he been watchfull over his eares, when he heard *Ziba's* treacherous report, he had not so rashly condemned innocent *Mephibosheth*; had he been watchfull over his heart, he would not have so vented the pride thereof, in bidding *Joab* goe number the people; had *Lot* been so watchfull as he should, his daughters had not so couzned him; had *Peter* not beene too con-

*Note.**Simil.*

confident of his own *strength*, he had not denied his matter; when we presume most of our own strength, then are we in most danger; when we are most distrustfull, most suspicious of our selves, then are we in most safety. The more gates a City hath, the more wayes the enemy may enter; the more windowes a house hath, the more wayes may a thiefe breake thorow, and therefore the more care and watchfulnes is required for prevention. Our little City hath store of gates, our house store of doors and windows, we must therefore be watchfull over them, lest ruine come upon us ere we be aware.

Spirituell
joy and
gladnesse.

8. *Spirituell joy and gladnes,*
in

in the worship and service of God, and the things which concerne his glory; when the soule rejoyceth in God, it opposeth whatsoever displeaseth him; *When wisdom entred into thine heart, and knowledge is pleasant unto thy soule, discretion shall preserve thee, understanding shall keep thee, to deliver thee from the way of the evill man, from the man that speaketh froward things; to deliver thee from the strange woman, even from the stranger which flattereth with her words. I protest by our rejoicing, which I have in Christ Jesus our Lord (saith S. Paul) I die daily.*

9. Spirituall and holy meditation, & that 1. of Gods nature, 2. of Gods word, 3. of Christs sufferings, 4. of heaven it self.
Gods

Prov. 2.10.

11.

12.

16.

1 Cor. 15.
31.

Spirituall
meditation
of

Gods Nature.
Psal. 5. 4.

5.

Prov. 5. 21.

Heb. 4. 13.

Rom. 2. 6.

7.

8.

1 Thess. 4. 3

Gods nature: that he is not a God that hath pleasure in wickednesse, neither shall evill dwell with him. The foolish shall not stand in his sight, he hateth all workers of iniquity. That the ways of man are before the eyes of the Lord, and he pondreth all his goings. That there is no creature that is not manifest in his sight, all things being naked and opened unto the eyes of him with whom we have to doe, who will render to every man according to his deeds; to them who by patient continuance in well-doing, seeke for glory, honour, immortality, and eternall life. But unto them that are contentious and doe not obey the truth, but obey unrighteousnes, indignation and wrath. This is the will of God, even your sanctification; and therefore

as

as he which hath called you is holy, so be ye holy in all manner of conversation.

1 Pet. 1. 15

Gods word: as being the power of God unto salvation; quick, and powerfull, and sharper then any two-edged sword, piercing even to the dividing asunder of soule and spirit, and of the joints and marrow, a discerners of the thoughts and intents of the heart.

Gods
Word.
Rom. 1. 16.

Heb. 4. 12.

Gods sword which doth most wound Satan and kill the body of sinne, which in like manner through the assistance of Gods Spirit shaketh the very foundation of mans corruption. Doth it incite us unto covetousnesse? what saith the Word? The love of money is the root of all evill, which while some coveted after, they have erred from the faith,
and

1 Tim. 6.
10.

Heb. 13. 4.

Job 5. 2.

Pro. 12. 22.

Pro. 23. 29.

30.

Exo. 20. 15.

and pierced themselves thorough with many sorrows: unto whoredome, what saith the Word? *whoremongers and adulterers God will judge.* Unto wrath and envy, what saith the Word? *Wrath killeth the foolish man, and envy slayeth the silly one* Unto falsehood, what saith the Word? *Lying lips are abomination to the Lord.* Unto drunkennes, what saith the Word? *who hath roe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath rednesse of eyes? they that tarry long at the wine, they that goe to seeke mixt wine* Unto theft, what saith the Word? *Thou shalt not steale.* The like might be instanced in every other particular.

Besides,

Besides, the Word containeth a *twofold* Catalogue the *one* of blessings for the penitent, the *other* of judgements for the impenitent. *Moses* in the 28. of *Deuteronomy*, laying downe as it were a brieft of *both*, as more briefly *Saint Paul* unto the Romans, *Tribulation and anguish upon every soule of man that doth evill, of the Jew first, and also of the Gentile. But glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile.* The due meditation of either, with the certainty as well of the one as the other, serving not a little to further us in our mortification.

Rom. 2. 9.

Christs sufferings: An especiall furtherance unto mortification.

Christs
sufferings.

1 Pet. 4. 2.

2.

1 Pet. 2. 24.

Heaven,

Phil. 3. 10.

fication. For as much then as Christ hath suffered for us in the flesh (saith Saint Peter) arme your selves likewise with the same minde; for he that hath suffered in the flesh hath ceased from sin: that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. Hereof the same Apostle informs us in the second Chap. who his owne selfe (saith he) bare our sinnes in his owne body on the tree, that we being dead to sinnes, should live unto righteousness.

Heaven: who so looketh for Christ from Heaven, cannot but lead an heavenly life, for our conversation is in Heaven (saith Saint Paul) from whence also we looke for the Saviour, the Lord Jesus Christ. So unto Ti-

tus ; Teaching us that denying ungodlines and worldly lusts ; we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious Appearing of the great God, and our Saviour Iesus Christ. Thus Moses. Hee chused rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season ; esteeming the Reproach of Christ greater Riches then the Treasures in Egypt ; for hee had respect to the Recompence of the Reward.

TIT. 2, 12.

23.

Heb. ii. 25.
26.

Finally, that wee may indeed mortifie our lusts ; deale wee with them as *Iosiph* did with his Mistris, and *Pharaoh* with the Israelites.

For *Iosiph*.

1. Being tempted by his

G

Mi-

Gen. 39.8.

Mistresse to lye with her, he gave her at the very first, a flat deniall.

9.

2. Hee yeelded sufficient reasons for his refusall, as well in respect of his master, her selfe, as God.

10.

3. Though *shee spake unto him day by day*, yet *hearkned not he unto her to lie by her, or to be with her.*

12.

4. When being occasionally alone in the house with him, *shee had caught him by his garment, saying lye with me; he left his garment in her hand, and fled, and got him out.*

We are to
deale with
our lusts,
as *Ioseph*
with his
Mistress.

So being tempted by our lusts and entised, doe we flatly refuse to yeeld unto them; render we also reasons of our refusall, that therby they may appeare the more unreason-
ble,

ble, as from the duty which we owe unto God, the injunctions which we have received of him; the variety of blessings, whereof (through his blessing) we are dayly made partakers. The unexpressable *joyes* in Heaven laid up for mortifi'd persons: the severity of Gods justice to be showne on the impenitent: the filthinesse and pollution of Sin; with sundry the like. But if yet they will not bee gone, supposing to weary us with their importunity, we must bee as resolute in refusing, as they in urging, even stopping our eares at their insinuating perswasions. Yet if at any time having some advantage, they make use of it, and lay hold on us, leave wee

our garments with them, and get us gone, rather then they shall force us to yeeld, and to become defiled; be wee content to forgo goods, good name, friends, yea our very lives, that wee may bee presented chaste Virgins unto Christ.

For Pharaoh. 1. He made the Israelites, bondslaves.

Exod. 1. 10.
11.

2. Hee wisely compassed their destruction in the death of their children, when they were first borne.

15.

3. Hee commanded that the Male-children should be drowned. So

1. Make we bondslaves of our lusts, as which then will quickly be gone from us.

Deale wee
with our
lusts, as
Pharaoh
with the
Israelites.

2. Do we wisely compass their death, even at their very conception, at the furthest
their

their birth, being then weaker then (afterward crushing the *viper* in the very *shell*) not suffering the same to come in, though knocking at the dore of our hearts.

3. Cast them in the sea, drowning them by the teares of true repentance.

Object. But (may some say) here's a great stirre about much a-doe about nothing.

God I thank thee, that I am not as other men are, extortioners, unjust, adulterers. I finde not my selfe troubled with evill motions, and fleshly lusts, as are others: I never had such evill thoughts, or have been at any time assaulted with strange temptations, as such and such complain themselves to have beene: I doubt not

Obj. I.

Lu. 18. 11.

but that I may spare the *pains* that are heere required, and ye doe well enough.

Ans.

Simil.

Ans. 1. Thy condition is not unlike unto his, who being desperately sicke, is notwithstanding perswaded, that hee is in good health; or the fool's, which conceiveth himselfe to excell in wisdom. ~~THE MORE~~ *mentible* thou art of thy lusts, and of thy *spirituall* bondage under them, the more art thou in bondage unto them, the more is thy whole man under their slavery. 2. Naturally wee are Eagle-ey'd in respect of other mens corruptions, but purblind in respect of our owne, being hereof even willingly ignorant. 3. Whom the Diuell hath once captivated, and
mar-

marked for his owne, he suffereth to walke according to their hearts desires; not troubling them as it were any further, as being already his owne in full possession. Neither indeed careth he, which way he bring men under, provided hee may inthrall them one way or other. 4. Unlesse thou oppose thy corruption, and use the meanes here prescribed for the killing of thy lusts; undoubtedly they will in the end kill thee, and bee the everlasting destruction both of thy body and soule.

Ob. But thus should I here live uncomfortably, as even those doe which notwithstanding truly endeavour to mortifie their lusts, according to the rule of *Gods Word*.

Note.

Obj.2.

Answ.

1. It's only at some times, not at all times, as especially when they doe first begin to mortifie their lusts, or God is pleased to visit them by some great crosse or temptation.

2. Mortification, hath in it indeed paine and sorrow, sin having a strong heart, and so not soone killed, the same sticking as fast in our nature, as a tooth in our head, or our soule to our body, which will not be driven away without force and violence. 3. Though

Psal. 30. 5.

weeping may be in the Evening, joy commeth in the Morning:

Psal. 34. 19.

though our afflictions are many, yet doth the Lord deliver us out of them all.

Simil.

The Sunne is sometimes eclipsed, sometimes darkned by Clouds; wait a little while, it will shew it's light.

light. Our life seemeth uncomfortable: it will not be long ere we shal abound with comforts. Imagine we that any of us should fall, and thereby breake a leg or an arme, though in respect of the pain, we could wish our selves in a manner out of the World; yet being well set, and carefully drest, and dayly growing more & more in strength, we live in comfort, that all shall be well: we are contented *to sow in teares*, even to indure the painefull dressing thereof, that we may reap in joy by enjoying the use of the same, as aforetime. Not unlike is our condition in this World; but much more comfortable, as being more certaine. 4. This World is not

Simil.

Psal. 126. 5.

Ioh. 16. 20.

our place of mirth; and in us sorrow must needs precede joy: *Verily, verily, I say unto you (saith our Saviour) that yee shall weepe and lament, but the world shall rejoyce; and ye shall be sorrowfull, but your sorrow shall be turned into joy.*

Obj. 3.

Ob. But if through Christ we obtaine salvation, what need wee taske our selves to this duty of Mortification? why may wee not live as wee list?

Answ.

Luk. 9. 23.

1. Because *Christs* sufferings are available unto no other, but such as mortifying their lusts and affections, live religiously and holily. 2. Because it's the voyce of Christ himselfe; *If any man will come after me, let him deny himselfe, and*

and take up his crosse dayly and follow mee. 3. That hee gave himse'fe for us, that hee might redeeme us from all iniquitie, and purifie unto himselfe a peculiar People zealous of good works.

Tit. 2. 14.

Ob. But many have heere in this world used divers and sundry meanes to bring their body under, as by watching, fasting, scourging of themselves, going bare-footed and barelegged many miles together; who notwithstanding have had no comfort here in the assurance of Gods favour, neither by all likelihood shall see t^{he} face of God with comfort hereafter.

Obj. 4.

It's no wonder, 1. because Mortification as it consisteth not of some of those external

Ans.

nall

Wherein
Mortifica-
tion chief-
ly consist-
eth.

nall shewes of Will-worship at all; as to weare hair-cloth, scourge ones selfe, goe on Pilgrimage, and the like: so it consisteth not wholly in the others, watching, fasting, and the like; but especially in the crucifying of the inward Lusts and Affections, which doe even reigne and domineere in them. 2. Because they perswade themselves that by those they doe merit at the hands of *God* the forgivenesse of their sinnes, with life everlasting, then which, what can more crosse their present and future well being? 3. Because *God* hath thus in justice dealt with such sorts of persons from time to time, even that by *forsaking the fountaine of living waters,*
they

*they should dig unto themselves
rotten cisternes.*

Ob. But the wickednesse
of my heart is such, the inor-
dinate Lusts and Affections
proceeding therefrom so ma-
ny, that I know not either
how to avoid such things as
are to bee avoided, or attaine
such things as are to be attai-
ned for the constant perfor-
mance of this dutie: so hard,
whorish, crooked, blind,
proud, covetous, rebellious,
and stubborne is this heart of
mine, that dayly to my great
disquiet, and no small vexa-
tion, I am tempted to innu-
merable evils; yea oftentimes
so strange, monstrous and un-
naturall, that I do even trem-
ble thereat. Neither can I be
free therefrom in any place,
at

Obj. 5.

Note.

at any *time*, or in any *condition*, the same, even at *Prayer* in the *Church*: at the publique or private *reading* the *word*, &c. bending its forces against me, to withdraw my mind from *Gods* service, and subject the same to its slavery: so that what to doe, or what course to take, that those *motions* may not be turned into *actions*; I am even at my wits end.

Answ.

Thy condition is such, as doth even befall the dearest Saints of God here on the earth, the Lord in wisdom suffering those thornes of the flesh to remain in them for their further *humiliation*; yet are they not to bee condemned, though usuall in the Saints; but by all meanes to be

be opposed, abhorred, loathed, encountred, wee must not feede them, either by *meditation* or *occasion*: our hearts being of a Gun-powder disposition, whom a very spark of opportunity inflames, and sets all in a combustion. Now the meanes, whereby as well the former meanes become unto us effectually, as our daily lusts (how great soever) kept under, and further and further weakned, proceed not indeed from our selves, though dayly shewing their efficacy in us, but from the good *Spirit* of God. Through *the Spirit* doe wee mortifie the deeds of the flesh; as Saint Paul implieth. No man can mortifie sinne unlesse by the *Spirit*, as no man by ordinary means

Through
the Spirit
the preceding means
become effectually.

Rom. 8. 13.

Simil.

1 Cor. 3. 6.

means vanquish a strong armed man without Weapons. We are as able with our little finger to shake the Foundation of the Earth, as to shake off one sin by our owne strength. *PAUL may plant, APOLLOS water, but GOD alone giveth the increase:* though our hearts were never so willing, and our paines in subduing our Lusts both continuall and extraordinary; yet if the Spirit doe not accompany us, all is nothing-worth, as through whom alone the fore-mentioned meanes are blessed, and *worke together for the best unto us.*

Quest.

How the Spirit helpeth our mortification.

Answ.

But howv doth the Spirit worke towards the *mortifying* of Sinne?

1. By detecting and discovering

vering sinfull thoughts and actions. 2. by stirring up an hatred of them, and grieve for them. 3. by kindling fervent Prayer, to get strength against them. 4. by bringing to mind sentences of the Word, which are as a sword to cut downe sin. 5. by making us watchfull against sinne, to avoid all occasions of it, and use all sanctified meanes against it.

Seeing the assistance of the *Spirit* is of such absolute necessity; what means are there to be used for the obtaining of the same?

Some things are by us to be avoided, as others to be performed.

Things to be avoided, 1. *Resisting the Spirit*, as did the *Jewes*.

Quest.

How to
obtaine
the Spirit.

Ans.

Things to
be avoided.

A& 7. 51.

Jewes. Yee have alwayes resisted the Spirit (saith St. Stephen) as your fathers have done, so do yee.

Eph. 4. 30.

2 Thel. 5.
19.

This is, when men by arguments, reasons, and ocular demonstrations laid before them are convinced in their consciences of the truth; yet knowing that they are truth, will notwithstanding set downe their resolution not to doe it. 2. Grieving the Spirit, that is, the commission of any thing that makes the Spirit to loath the Soule. 3. Quenching the spirit, that is, carelesse in the using of the means of grace, whereby the Spirit is increased, or not cherishing the good Motions thereof, in the practice of such Duties as the Spirit moveth us to doe.

Things to
be perfor-
med.

Things to be performed.
1. We must out of a sense and
feeling

feeling of our owne weaknesse, acknowledge our inability, either in abstaining from that which is evill, or performing that which is good. 2. We must get an assured knowledge of the excellencie of the *Spirit*, and all-sufficient operation herein. 3. Wee must even hunger and thirst for the *Spirit*. 4. We must by continued Prayer bee earnest with God, to bestow him upon us, as is manifestly implied in that of our Saviour. *If yee then being evill, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that aske him?* 5. Wee must cherish every good Motion of the *Spirit* in our hearts, either

Luk. 11. 13.

ther to *pray*, or to *heare*, or to *meditate*, or to *praise* GOD, &c. not suffering the same to lie without *Practice*: Thus, by what meanes the *Flesh* with the *Lusts* and *Affections* thereof is to be *encountred*; and so of the 6th. Particular.

CHAP.



CHAP. VII.

Motives , or encourage-
ments unto this spiritu-
all Combat.

AS the weapons of our war-
fare are not carnall, but
mighty through God, to the pul-
ling downe of strong holds : so
fight we not as uncertainly, not
as beating the ayre, but in the as-
sured and certaine hope of a glo-
rious and fruitfull victory. Many
are the Arguments whereby
a Soldier may bee stirred up
to fight; desire of revenge;
fidelity to his King and Coun-
trei;

2. Cor. 10. 4

1. Cor. 9.
26.

Arguments
whereby a
Soldier
may bee
induced to
fight.

trey; love to his Captaine and fellow-Soldiers; an ambitious desire of honour; feare of present danger; and future shame, if the enemy be not resisted; The equity of the cause; Ignorance of the enemies strength and forces: An enemies weaknesse, and cowardise; remembrance of former Victory; with sundry the like, but with most this is the main, even the love of gaine, the hope of an ensuing rich booty, probability of a goodly spoyle: The very same is the Christian Soldiers condition. Many motives we have to induce us to mortifie our concupiscence, whether habituall, or actuall: the flesh with the inordinate lusts and affections thereof (as I have already shewed at large) but not any allureth

allureth us more (if so much) then the hope of profit; an assured expectation of many rare, sweet, excellent and comfortable Fruits ensuing heereupon. To this end let me here offer a brief of them unto your view.

I. We obtaine *unspeakable peace, and quietnes of soule, even that peace of conscience that passeth all understanding.* Being at warre with our corruptions, we are at peace with our own soules: yea, most friends to our selves, when we are most foes with our Corruptions. As *warre* abroad, is found to be a present remedie against civill dissentions of Subjects; so *warre* with *sinne* is the cause of our tranquillity with our selves. A bloody *warre* doth
of-

By fighting against our lusts, we obtain.

I. Peace of conscience.
Phil. 4. 7.

Simil.

Heb. 12. 31.

Pis. 18. 14.

Note.

often occasion a settled peace; by warring against our Lusts wee reape this benefite. Did wee consider, that nothing causeth the God of Heaven to frowne upon man, but sin; that he is a consuming fire, and an everlasting burning; that it is a fearfull thing to fall into the hands of the living God; that a wounded Spirit none is able to beare; that with the ungodly even the stones of the field, as in like manner all other creatures are at variance, would wee harbour within us any thing that might displease God? would wee not cut off if it were our right hand, and pluck out our right eye, yea, part with our very Lives at his command? how much more war against our earthly members

bers, thereby to be reconciled to him? Did we but consider the excellencie, utility, sweetnes and worth of *peace*, whether outward or inward, spirituall or corporall, with our selves or others, *God* or *Man*, wee would not thus serve our lusts and pleasures, we would scorne to *enjoy the pleasures of sin for a season*; we would willingly renounce if it were the whole World, rather then deprive our *selves* thereby of Gods favour, and the comfortable fruits of the same. Doe we warre against our Lusts? we are not at war with our Maker. Warre wee against our Lusts? our *Soules* dwell at rest, our *consciences* void of terror, amazement, disquietment. Crucifie wee
H the

the Flesh, with the affections and lusts thereof? wee shall have little or no leisure to take causlesse unkindnesse, to pick needlesse quarrels, and to *provoke* others against us by our injurious carriages; yea, *our wayes thus pleasing to God, even our enemies shall become our friends.*

Prov. i6.7.

We have
dayly ex-
perience of
Gods pow-
erfull pre-
sence.

2. *Wee have daily experience of Gods powerfull presence accompanying us, whereby even we (of our selves poor silly weak creatures) doe maintaine warre against such potent Adversaries, yea further and further grow upon them, and put them to the worst. What made the Iudges (whom God raised up to defend his People) to fight so valorously against the Enemy, but the certainty they had that*

that GOD went along with them? Doth not the Captain of the Host of the Lord still accompany us to fight for us?

By the Lord have not wee run through a troupe, and by our God leaped over a wall? Doth not God gird us with strength, and make our way perfect? Maker be not our feet like Hinds feet, and setteth us on high places?

Teacheth not hee our hands to warre, so that a bow of steele is broken with our armes? and should we not then be encouraged to fight? Is it not wonderfull, that such weake and silly Creatures as wee are, should so prevaile over Satan that powerfull Prince of darknesse, as not to yeeld to the smallest motion of Sinne with pleasure; but (as the

Psal. 18. 29.

32.

133.

34.

A great wonder.

Simil.

Marriners of the Sea by pumping cleare the Ship of the water, it draweth, left by the neglect therof, the same further and further encreasing) the Ship should sinke) but earnestly to oppose it, expelling the same, partly by not yeelding thereunto, or if upon the sudden wee yeeld, by repenting thereof, and refusing to yeeld obedience therunto, yea doing the contrary with pleasure and thanksgiving to our gracious God, through whom wee are thus inabled in some measure to subdue our lusts? Oh the joy and gladnesse abounding in our hearts, when our God strengtheneth our hands to war by degrees to overcome those invvard Beasts, Serpents,

pents, Cockatrices, young Lyons, and Dragons! I assure my Soule that *Iael* rejoyced no more in taking the Smiths hammer, and therewith fastning a naile in *Sisera's* temples, and *David* in cutting off *Goliaths* head with his owne sword: then the People of God boast of Gods power, and rejoyce in his Name, vvhen they overcome the wicked one, by quenching his temptations, which are like fiery darts to slay the soule; they rejoyce I say in that power of GOD inabling them (like *Judah* as bold as Lyons to resist their enemies, and defend their right, when others (like *Issachar* couching under burdens) are slaves unto Sathan and their owne lusts.

Indg. 4. 21.

1 Sam. 17. 51.

Gen. 49. 9.

Simil.
Gen. 49. 14.

H 3

Som-

The Saints
gaine by
their for-
mer falls.

Psal. 68. 13.

Zech. 13. 1.

Somtimes indeed the *Saints* are *wounded* and *blackened* with these *fiery darts*; but they are never wholly over-come, nay even from hence doe they through *Gods* goodnesse reap no small advantage. Have they *lien among the pots*? they rest not till they be as the wings of a *Dove*, covered with silver, and her feathers with yellow gold. Find they themselves in any sort defiled? they run to the *fountain opened to the House of DAVID* for sinne, and for uncleannesse. Yea, as great *Soldiers* when their blood is once drawn, are the more inflamed with desire of *revenge*: so are they further encouraged unto a swift *pursuit* of Sathan, that they may bruise his head, and of themselves to take an holy *revenge*

revenge for their security and negligence in suffering the presence of God (which is to them as the *Nazarite* haire unto SAMPSON) to bee taken from them. Doth Sathan watching his time, take them at unwares; as the *Philistims* shaved off SAMPSONS locks whilst hee was asleepe? Doe they at any time fall through lack of *circumspection*? Through grace they lay the same to heart, and so redouble their forces, that they may overcome and tread downe that *Prince of darknesse*, being perswaded that the God of peace shall bruise Sathan under their feet shortly. Through grace do they profit by their *haltings*, not to halt any more, being carefull in the meane time

Judg. 16.
19.

Rom. 16.
20.

Heb. 12.

13^a

Judg. 16. 3.

that their haltings may bee healed: therefore *lift they up the hands that hung downe, and the feeble knees, and make strau steps for their feet, lest that which is lame be turned out of the way.* They learne wisdom by experience, as *David* did, when he perceived the falshood of *Saul* his father in Law, he ever suspected him thereafter, and laboured alwayes to avoid those snares which hee laid for him: and *Samson* when he took the dores of the gate of the City; and the two posts, and went away with them, prevented the treachery of the *Philistims* (by whom once before he was deluded) which laid wait all night for him in the gate of the Citie, Gods Saints (I say) by their holy feare,

The unspeakable
goodnesse
of God.

feare, watchings; experience
of Sathans deepnes, and their
owne vveaknesse, learne to be
more circumspect. Oh the
loving kindnes of *God*, vwho
hath reveiled all the wiles of
Leviathan, the peircing and
crooked Serpent, his cruelty,
his importunity, his vwatch-
fulnesse, the divers vwayes
whereby hee hideth the na-
ture of sinne, that the bitter-
nesse thereof be not discove-
red, as also the naughtinesse
of our owne hearts, ready at
all times, to give him enter-
tainment; if through his
goodnes we did not watch o-
ver the same with all *diligence*.
What a good *God* have wee,
who not only fighteth for us,
but also advertiseth us of all
the enemies of our salvation!

2 Kin. 6. 9.

Simil.

Zech 3. 2.

Much was the King of *Israel* obliged to the Prophet of *God*, for revealing unto him the King of *Arams* purposes against him, as vvhereby he did more then once avoid the danger; but much more are vve to our gracious *God* for reveiling unto us by his faithfull *Embassadors* Sathans manifold guiles, vvho is at all times, and in every place, and with every lust ready to deceive us; standing at our right hand to bee our Adversarie: yea for our sakes fiercely rebuking him. And the Lord said unto Sathan, The Lord rebuke thee, O Sathan, even the Lord that hath chosen *Ierusalem* rebuke thee: Is not this a brand pluckt out of the fire? Though wee at some times feare to be over-

overcome; though wee may doubt that vve are indeed overcome; though vve may be as it were at the very last cast even ready to faint and give over; yet through the power of *God* are wee so preserved, that *not any shall pluck us out of his hands*; yea, *as the dew revives the withered herbs*, the meditation of foregoing comforts shall so revive us, that *our youth shall bee renewed like the Eagles*. Oh for pittie, that our *God* should thus by his powerfull presence accompany us, and out of his affectioned love towards us, be ever arming us by his counsels, comforts, exhortations, threatnings, &c. and yet that wee should at any time give place to the *Divell*, in making
pro-

Hos. 14. 5.

Psal. 103. 5.

Rom. 14. 13.

No small
glory doth
redound
unto God.

Num. 17. 8.

Mat. 12. 13.

Mar. 8. 23.

Psal. 103. 3.

provision for the *Flesh*, to accomplish the lusts thereof!

3. No small glory doth redound unto God. He that made the withered stick of *Aaron* to bring forth fresh flourishing *Almonds*, and made the poore mans *withered hand* to become whole, to the glory of his name; and in like manner opened the eyes of the blinde, even the same powerfull God, by our dayly *Mortification*, and the subduing the remainder of *corruption* wherewith we are diseased, defiled, wounded, getteth glory to himself, as who not only forgiveth our iniquities, but likewise healeth our infirmities. To vvhat end were wee created, but to set forth the glory of God? Delaying to mortifie our Lusts,
we

we delay the performance of that duty, for which we came into the World: would wee but consider that howsoever Sathan with his Adherents hath done vvhhat in him lieth to hinder us from the *remission* of our *sinnes*, from *renovation* in *Christs* blood, from *sanctification* of the *Spirit*, as in like manner he hath gone about to hinder the *power* of the *word*, and blessing poured upon the *Sacraments*, and the Blessing that accompanieth the *sanctified* fiery *furnace* of *affliction*; out of which the Children of *God* come like purified *gold*; yea, and would hinder deaths sting to be taken away, and so us from lying downe void of sinne, pure chaste *Virgins* for *Christ*; and yet

A necessary consideration to further Gods glory.

i Sam. ii. 2.

3.

Simil.

yet that hee is letted in every of those his *designes*, would we by denying to *mortifie* our *Lusts*, thus rob God of his glory? As the men of *Iabesh Gilead* answered *Nabash* the *Ammonite* requiring that he might thrust out all their right eyes, and lay it for a reproch upon all *Israel*. Give us seven dayes respite, that we may send messengers into all the Coasts of *Israel*, and then if there bee no man to save us, we will come out to thee. So might we, *Sathan* endeavouring by his continued and reiterated temptations to draw us unto sinne, that if we should not be succoured, we were unable to withstand him. But as they were delivered on the seventh day: So inasmuch as herein *Sathan* aimeth at the eternall reproch

reproch of our gracious God, and of his deare Sonne *Iesus Christ*, and holy *Spirit*, with the shame of the holy *Angels*, our attenders, and our owne who are the *Israel* of God, seeking to pierce our *soules* and *bodies* thorow with the *speace* of *sinne*, as *Saul* cast a *speare* at *David* to have nailed him to the *wall*. Our gracious God, who is *jealous* of his owne *glory*, will undoubtedly by inabling us to oppose this our spirituall *Nahash*, and our *sinnes* his *Ammonits*, thus glorifie himselfe. His *head* is already *broken* in the person of our *Saviour*: at *sundry* times also he hath had notable *foiles* given him by *Christs* members, being no more able to *prevaile* against them, then *Goliath*

1 Sam. 18.

11. 9

liab against David; the Egyptians against the Israelites; the Canaanites against Ioshua and his Successors: What remaineth but that we should still continue the warre, untill in the full and finall Mortification of our lust, to the everlasting praise of Gods glory, hee be trod under foot; As Naamans servants unto him; My father, if the Prophet had bid thee done som great thing, wouldst thou not have done it? how much rather then, when he saith to thee, wash and be cleane? So may I un-
to you. If the Lord would for the glory of his owne name require us, to part with our goods, good name, lives; yea even the salvation of our Soules; we ought willingly to assent thereunto, much more when for our further and
more

2 King. 5.

13.

more cōfortable fruition of those requireth us, but to mortifie our Lusts.

4. *Through our remnant of corruptions mortified by grace, wee obtaine continuall feare, through sense of continuall weaknesse on our owne part; for certaine it is, that if the Lord should leave us, but for a time; the very smallest temptation were of force to overcome the strongest Christian; the least fiery dart of Satan, which hee taketh out of his owne Quiver, being indeed extreamly venomous, crooked and deceitfull. The wine that Noah drunke deceived him, who notwithstanding was not purposely excessive therein. Hee had strength no doubt to have overcome a stronger temptation,*

We obtaine a continuall holy fear, out of the sense of our owne weaknesse.

Note.

tion, if God had not left him for a season: What a meane temptation was *Dauids* looking on *Bathsheba*, the *damosels* questioning of *Peter*, *Dalilabs* feigned teares unto *Samson*? The Sins I confesse in which the Sⁱnts fall thereby, as also the dishonour of Gods Name, and the Churches dammage through the same bee not small; yet the LORD that brought light out of darknesse, doth even hereby worke for the good of others, as who learn from the same, that even the best are unable to stand by themselves; and that if even the strongest sort of Gods Giants, bright shining Starres in the firmament of God; have notwithstanding now and then slipt, yea fallen into grosse and great sins; they

Gods children profit by the sins of others.

they themselves weake babes in comparison of the other, must be somuch the more watchfull over their owne wayes, working out their owne Salvation with feare and trembling. They are daily practised in the work of *Mortification*, doe not with *Cham* and *Shemei*, scoffe or raile at the falls or miseries of the *Saints*; neither with the filthy flies feed upon the sores of the *Beast*, leaving his whole parts, neither (as those that would goe into a *Chyrurgions Shop*, and take a profitable *Instrument*, serving to the cutting away of dead flesh, and therewith kill themselves) doe they enter into the great *Book of Gods Scriptures*, so wresting every thing, that the word of life becommeth unto them

*Note.**Simil.*

1 Pet. 2. 6.

Pro. 17. 10.

Ier. 6. 10.

Ezek. 7. 7.

Luk. 13. 2.

them the savour of death; and Christ a stone of ease to his own, a precious stone, and a sure Foundation; becommeth unto them a stumbling stone, and a Rock of offence; and the threatnings of the word, which to the godly are terrours to terrifie them, and are said in the Proverbs to be the corrections of the Lord, are scoffed at and counted but winde, an ecche or sound of an hill; but taking notice of their owne corruption, and how easily they themselves may be thereby intrapped; they walke warily, alwayes taking heed lest they also fall. Oh how many out of the faults of others gather poyson, and not honey with Samson out of the Lyons belly! The Iewes in the dayes of Christ justified themselves.

selves in comparison of those on whom the *Towre* of *Shilo* fell, but were willed of *Christ*, in like manner to repent. Others have fallen, how soone may wee? *He that thinketh he standeth, must take heed lest hee fall.* Too too many there are which imitate the falls of the *Saints*, as *Sauls* Armour-bearer after the evill example of his Master, did in the like manner slay himselfe. As *Saul* killed himselfe with his sword wherewith he had foughten against his Adversaries, so are there not a few which use the falls of the *Saints* as swords to run their soules thorow, falling by their example, as though *God* would be as mercifull to them in their presumptuous fearfull falls, as to those

1 Cor. 10. 3
12.

2 Sam. 31. 5.

Simil.

Many imitate the Saints fals, but do not with them repent.

those who fell through the *violent flood of forcible and sudden temptations*, or as though it lay in their hands to *repent*, as those extraordinary persons who had extraordinary *repentance*, given them of the Almighty that they might be *examplars of Repentance*: hereof though the *Wicked* make these *ill uses*, or rather *abuses*, yet are *Gods Children*, like good *Husbands*: They profit alwayes, both by the *vertues* of the *Saints*, and their *infirmities*; as good *Husbands* will make good use even of *dongue*. They learne, I say, hereby to worke out their owne *salvation with feare and trembling*. They learne also to take heed they fall not when they suppose themselves to stand; yea they
 alio

Simil.

Note.

also see a thousand *infirmities* in themselves which they would never have marked, if both they themselves had not fallen in some, and observed to have fallen in the like.

5. *We obtaine hereby a passage to slay our outward and actuall finnes:* for when the *Cockatrice* is crushed in the shell, how shall it come to be a fiery flying *Dragon*? When the *leakes* of the *Ship* are stopped, and the *water* which came in thereat emptied out, how shall it sinke? and if the defects of an house be repaired, it cannot ruine.

It is much more easie to quench the first sparkles of fire, then vwhen they have increased into great Flames. Through curbing our inbred
cor-

We obtain
a passage
to slay our
outward
actuall
finnes.

Simil,

How to
prevent a-
guall re-
bellions.

Mat. 12. 34.

2 Pet. 1. 4.

Object.

Answer.

corruption we prevent many
a guall rebellions. Let wee
the fire burn *within*, even give
way unto our inbred lusts,
(how well soever vve looke
to the outside) impossible it
is, but that the flame vvil
burst forth in some one or o-
ther fleshly Lust; for *out of
the abundance of the heart the
mouth speaketh, and the corrupti-
on that is in the world is through
Lust.*

They that outvvardly lead
a good life cannot but be *well
reformed.*

If indeed their life be tru-
ly good, comming like good
fruit from a good tree; then
as the same is pleasing and ac-
ceptable to God; so doth it
necessarily imply the hearts
reformation, but being one-

ly

ly good in appearance and show, the sundry sorts of *ver-
ues* wherewith it is covered,
or rather hypocritically co-
loured, doe but make the
same more detestable to God.
When the *Fountaine* is pollu-
ted, can the *streams* be whol-
some? Because the Apples of
Sedom are outwardly goodly
and beautifull, must it needs
follow that they are not dust
within? Because the *Scitua-
tion* of a *Citie* is pleasant, must
it needs therfore be granted,
that the *water* is not *naught*;
or the land *barren*? Who will
call the froth of the Sea good
for the whitenesse thereof, or
a foule wall pleasant because
overcast with *lime*? or a *Black-
amore* faire though farded all
over? *Where there is inward*

simil.

2 Kin. 2. 19.

sanctification, there is indeed outward reformation, but this without that is meerely counterfeit, in which regard worse is by farre the condition of hypocrites, then that of *Atheists*, as to whom many woes belong; *Woe, woe, woe*, with a witnesse.

Math. 23.
29.

We shall
have lesse
to doe in
the end of
our jour-
ney.

How to
judge our
selves eve-
ry day.

6. *We shall have lesse to doe in the end of our journey, if all our dayes we be breaking up our fallow ground.* Oh how comfortable is this if wee would duely weigh it in the just balance of the Sanctuary! If we have from time to time taken a particular accompt of our own wayes: If we have at the least twice every day censured the false deceitfull treacherous heart, and her dolefull traine of earthly members:
if

if we have arraigned the *traitor* and her *followers*, the *eye*, the *eare*, the *tongue*, the *hand*, the *foot*: if wee have demanded them in Gods steed, whether they have beene all the day gathering or scattering for God, or against him, upward or downward, glorifying God or dishonouring him; at home working in our fathers service, or wandering with Dinah from our fathers house; when the answer comes as in the presence of God, it will either be *accusing* or *excusing*, or *deceiving* (it wee be not the more circumspect, and jealous over ourselves upon consideration of by-past deceitfulnesse) or *flattering*. Now we (as I said before) being in the roome of of God, must give and pro-

Simil.

Pro. 17.15.

nounce a right and just sentence, every day and night; for as it is with them that justify the wicked, and condemne the righteous, both are abomination to God, so to condemne our selves that day, when Gods Spirit hath bin working with us in every good worke and dutie (though on our part in great weaknesse and infirmity, as well in abstaining from evill, as performing of that which is good) is no small injury to God, as vwho hereby hides his manifold benefits bestowed upon us, and thus either in censuring the dispensation of his grace, (because it is not according to our wishes, or according to our sense and feeling, or as we have received of his Majestie in times past,

or

or as others receive) or not acknowledging the *same* with *thanksgiving*. Thus I say to judge our selves, as it is *dangerous*: So is it no lesse *unprofitable*, neither *further*s it our Spirit in progresse to *Life* eternall; nor doth it *provoke* the good *Spirit* of God to help us, since his Majestie getteth such an evill reward at our hand; nor get we hereby our *conscienc*es pacified, either yet *obtaine* our hearts *desire*. It were best then as is manifest by the light of the Word (and I have found by experience deare bought) to let our *soules* keepe silence to God, and to thank his *Majestie* every day for the least measure of grace; for indeed the least blast of the winde of the *Spirit*, is not onely

How dangerous it is for us rashly to condemne our selves.

Note.

miraculous, and above deserving, but also above the highest measure of thanksgiving, either in this world, or in the world to come. Let then murmuring depart, and thanksgiving keepe her roome, whereby we shall obtaine as greater peace of conscience, so greater encrease of grace, to Gods both approbation and acceptation.

What we
are to doe
when the
Conscience
doth justly
accuse us
for crimes
commit-
ted.

Againe, if after triall the conscience doth justly accuse us in such and such points of blemishes *inwardly* and *outwardly* unknowne to any; *inward*, unknowne either to *Angels* or *Devils*; *outward*, unperceived even by the most judicious Spirits (for of grosse sinnes or such others, as holy men of God would judge worthy of censure, I doe not now speake

speake) wee are in no wayes
to *flatter* or *justifie* our selves.
In these *blacks* and *blemishes*
I would counsell thee poore
soule not to flatter thy selfe
but deeply to accuse thy selfe,
with great *remorse*. Thus cen-
suring thy selfe, thus *repenting*
for the sinnes of the day past,
yea the sinnes of thy best, ho-
liest, and most zealous acti-
ons, thou shalt goe to bed
with the voice of joy and
gladnes, of *praises* and *thanks-
givings*. After that thou hast
felt and uttered that which
Jeremy speaks. *It is of the Lords
mercies that we are not consu-
med, because his compassions faile
not; They are new every mor-
ning; thou liest downe with
an assurance of pardon; thou
liest downe as it were with-*

Ier. 3. 22.

Psal. 127. 2.

An exact
and com-
pendious
forme of
relie & a-
mination.

out sinne; as who both grie-
vest for thy sinnes commit-
ted, and resolvest to lead a
new life. Hast thou perfor-
med this? joyfull will thy
nights rest be unto thee, *God*
giving his beloved sleepe; They
certainly that have *tasted* this,
and of this wil say *Amen to it*.

But this tryall is yet to
be abridged into a narrower
roome. Ere the *evening* come,
we may not onely forget the
dayes wandrings, as in like
manner the good *influences* of
Gods goodnesse towards us;
but also wee may be many
times *hinder'd* from this great,
necessary, profitable, and
commendable *triall*, what by
our selves through sleepines,
and what by others; it being
likewise a maine *policie* of Sa-
than

than to make us put the same off from one time to another, whence it commeth to passe, that the worke becommeth more *difficult* (this *dongue* requiring to be swept out every day, and we unable to remember two or three dayes wandrings) It is then most requisite for the good both of *soule* and *body*, for the obtaining of that precious jewell *tranquillitie of mind*, for the weakning and overthrow of the Divels forces, to turne *dayes* into *houres*, as *houres* into *minutes*. If in *praying*, *reading*, *confering*, *Meditation*, *hearing of Gods word*, and the like, wee be unfaithfull, by the least delay of this *self-triall*, and *self-judging*, Sathan getteth too much advantage towards the

The delay
of selfe
tryall how
dangerous.

troubling of our tender Consciences, contrarily. It at all times, in all places, in all companies, and upon every occasion, out of our particular secret, separate walking with God; we shall take our selves to doe, demanding of our selves as it were, *what we said? what we thought? whether we edified our selves and others? whether wee glorified GOD or not? whether we remembered our selves, the Church, our end, the great day, our heavenly inheritance, though but by one ejaculation, or some Pilgrims looks;* wee should quikly perceive the benefit, much good would it worke to our selves and others. Thus should we find *vvh*at good wee have received by others; how we have been
af-

affected with the company of the *ungodly* (as whether wee have vexed our *soules* or not, whether we have *reproved* sin with boldnes, or failed here-in:) in vvhhat state our *conscience* standeth; as whether or not wee have had *mercy* to keepe the same *undefiled*; and the tenderneffe thereof *continued*, the same being in us both at *home* and *abroad*, as a sweet *companion*. Hereunto if we be *attentive*; thus if wee doe employ our time, *gathering* withall the good things vvhich wee have *seene* and *heard* abroad; as in like manner making use of all good *provocations* to *sharpen* us, (though this sort of *iron* to sharpen *iron* is very rare) the *good* which we shall *reap* hereby

by will much *ease* our *soules*, and augment our *spirituall treasure*. Thus if wee would doe (I will not boast or whisper that I have exactly thus done, yet others have with all their might endeavored herein, and mind through the assistance of Gods good *Spirit* so to doe unto the end of their *Christian Race*) wee should thus doing get great abundance of *extraordinary Christian joyes* and *ravishments*, as *pledges*, or the *earnest* of the *Spirit* given to us, under the hope of the fulnesse of *eternall joyes*. If we have left off those glorious *exercises*, (not any wayes hindring either praying, reading, meditating, or any other spirituall worke in the Vineyard; but rather
much

much furthering the same) If I say we have omitted them, doe we blame our selves, if vve have gotten *dumb tongues* in stead of *open, withered haris*, in stead of *mollified*, dirt for *gold*, *blindnes* for *eye-salve*, *poverty of grace* for *riches*, *beggerly cloathes* for *rayment of white linnen*; for a *feasting*, a *troubled conscience*, a *shew of godlines*, for the *power therof*; *small mire and dew* in place of *great waters*, *senslesnesse* for *watchfulnes*, and *tender feelings*. If this be thy state, dolefull is thy *change*, fearfull this *desertion*. Thou must repent in time, getting thy heart and endeavours enlarged, mightily and sincerel *renewing thy Covenant* with God, vwhereby thou shalt at the length perceive

ceive why the Lord hath absented himselfe so long; and againe enjoy his sweet presence, and the glorious tokens of his affectioned love.

Wee doe
further and
further
hate sinne.

Levit. 11.
12, 13, &c.

Rom. 13.
13, 14.

7. *We obtaine hereby a further & further hatred of sin, an higher and higher detestation thereof, with all the severall sorts of the same.* In the Ceremoniall law the same was shadowed under *leprosi es unclean issues, unclean birds beasts, foules, leprous garments*, as also by the uncleannesse of *men and women*, vvhosoever was defiled by any of those was to be purified from his uncleannesse. In the verity are all these *figures* accomplished; *Let us cast off the work of darknes* (saith the Apostle) *and make no provision for the flesh to fulfill the lusts thereof.* He

He saith not, *cast off the worke,* but *the workes of darknesse,* not *the lusts,* but *the lusts of the flesh.* So elsewhere, hee saith not, *purge out one part of the old leaven,* but *purge out the old leaven,* that is *every part,* the remnant crummes thereof, like to that where he saith *that I may present you as a chaste Virgin to Christ.* Will the Lord Iesus look upon any uncleane person? Shall it bee perfected where it was not begun? So the same Apostle; *Put off concerning the former conversation the old man,* which is not a part of sinne, but *all the old garment thereof,* as men when they goe to bed put off all their cloaths, or those that cast away an old, ragged, torne, and worne garment, whereof they are ashamed,

1 Cor. 5. 7.

2 Cor. 11. 2.

Eph. 4. 22.

Eph. 4. 24.

1 Theff. 5.
22. 23.

Simil.

Math. 12.
42. 8.

med, and never intend to put on againe) *and put on that new man which after God is created in righteousness and true holiness*, even all the parts, not one part alone of the garment; we are to abstain even from all appearance of evill, and to bee so sanctified, that our whole Spirit and soule, and body be presented blamelesse unto the comming of our Lord I E S U S C H R I S T; wee must abstaine even from the garment spotted with blood. As the *Nethinims* left not in the Temple of Solomon any uncleane thing not swept away: So must every one of us be a spirituall *Nethinim* in our owne soule, to sweep away all uncleannes; yea, the least idle thought; for it is not a King like Solomon that

that comes into this Temple,
but *one* in every respect greater
then *Solomon* the *Sovereign*
of the whole World, vvh
neither will nor can abide
any uncleannesse. His house,
his bed, his garden, his taber-
nacle, his temp'le, (a Christi-
an Soule is all those) cannot
be too *neatly* and *cleanly* kept.
Deserveth not such a guest
who is purer then the *Hea-*
vens, and abideth not where
impuritie is entertained: de-
serveth not he (I say) to dwell
in a pure heart peculiar to
himselſe? yea, so jealous he is,
that hee cannot indure that
any other should come there,
and being the great *high Priest*
himselſe with the *seven eyes*,
cannot bee deceived with a
shew of puritie; but (unlike
unto

Note.

Num. 5. 12.

Math. 3. 3.

Hos. 2. 19.

2 Pet. 3. 10.
11.

unto the jealous Husband in *Numb.*) knoweth both *when*, *how*, and *by whom* his bed hath beene polluted. If our *saviours* first comming required *preparation of his way* in our *hearts*, and his continuall presence vvith us; namely, since he vvent to Heaven, and *married us to himselfe*, in *mercie*, *truth* and *compassion*, the like; how then should we think to bee arrayed, who are continually called to *the marriage of the Lamb*? If this standing continually by the preaching of the Word and Sacraments, benefits, promises, corrections, &c. requireth such preparation; deserveth not his last comming greatest preparation of all, when *the Elements shall be dissolved*, and the *Earth*

Earth burnt with fire (which notwithstanding never sinned, but was subjected to vanitie for our sinnes? *What manner of persons ought we to be in all holy conversation and godlines?* Alasse for pittie, wee weigh not such counsels and directions, prescribing us to cast away all our Idols, (as *Rachel, Leah*, and the family of *Iacob* gave them to be buried ere ever they went to *Bethel*.) Alas, I say, and so may we all, wee have journeyed to Gods *Bethel* vvith our Idols of abomination, taking hold on the horns of the Altar vvith hypocriticall *Adonijah*, and bloody *Joab*; yea, which is worse, we think to come to the *Bethel* of *Bethels*, GODS holy House in Heaven, notwithstanding

Gen. 35.4.

1 King. 1.
50. and 2.
28.

Ezek. 8.7.

Sathans
policie.

Isa. 5. 20.

withstanding we reserve yet
 some *Idols* not cast away,
 which are of us *secretly* vvor-
 shipped, putting as it were a
wall betweene *God* and us, as
 did the *Idolaters* mentioned
 by *Ezekiel*. If such were their
 secret, how great think wee
 were their open abominati-
 ons? O strange policie of the
 Prince of *darknesse*, by whom
thousands are brought through
 the *wicked imaginations* of their
heart, under that fearfull woe;
 even who call evil good, and good
 evill, that put darknes for light,
 and light for darknes; that put
 bitter for sweet, and sweet for
 bitter! how are they decei-
 ved with the false, arrogant,
 and perverse opinion of their
 owne heart, about true re-
 pentance *inward* and *outward*?
 dreaming

dreaming belike, that *actuall* abstinence from *actuall* sinnes is sound and sincere Repentance.

What availed it Herod to abstain from many *actuall* sinnes, in the meane time retaining one *Idol*, his sinne of *Adultery*, or *Incest*? What availed it the *Jewes* to continue their *Sacrifices*, observe the *new Moones*, and *Sabbaths*, offer *incense*, &c. in the mean time living in *hypocrisie*? Could the Lord away with the same? were not both *themselves*, and their whole Worship abomination in his sight? Neither is it enough to alledge the *intention* of the *heart*, if in the meane time their *conversation* be sinfull: such *wisedome* cometh from beneath. He that abhors one sinne will abhorre all;
and

Mar. 6. 20.

Iſa. i. 11. 12.
13. 14.

The intention of the heart not sufficient of it selfe.

Iam. 3. 15.

Note.

and they that rightly have respect to one of Gods commandments, as they are Gods commandments, will have respect to them all; as hee that breaks one, breaks all; for the Commandments are so linked together, that if one be broke, all will dissolve, except that one be repaired: and as they that broke one of the Acts of the *Medes and Persians* (though unrighteously decreed) were put to death; and they that maintaine any one *Rebell*, are accounted of as if they had maintained all the Kings enemies, (as accordingly *Abimelech* the Priest with all his *Fathers House* were slain by *Saul*, for his supposed Conspiracie with *David*, in giving him of the *Shew-bread*, and *Goliaths sword*)

Simil,

Dan. 6. 15.

Simil.

1 Sam. 22.
18.

sword) and they that break any one Statute, are as well liable unto the *Kings censure*, as if they had broke them all; (as *Shemei* found by *experience* through his going out of *Ierusalem*, contrary unto *Solomons* direction) so are all those liable unto the severity of Gods justice, which doe wittingly and willingly *main-taine* in themselves any *one* reigning boosome *sinne*. May not an house set on fire in any one part, bee at the length burnt to ashes, as well as if it had beene set on fire in sundry places? will not *one* cord as well hang a *thiefe*, as many? may not *Saul* be as really slain by his one (*one*) *sword*, as hee had beene if every *Philistim* had given him a *stab* with a severall

1. King. 2.
46.

The danger even of one sinne unrepented of.

Simil.

1 Sam. 31.
4.

Iudg. 4. 21.

1 Sam. 17.
49.

severall one? nay, further:
 May not a Naile in the hand
 of *Iael* as well destroy *Sisera*,
 as *Baraks* Sword or Speare
 could have done? a stone out
 of a sling, no lesse fell mighty
Goliath to the ground, then his
 owne sword cut off his owne
 head? May not a man as well
 bee drowned in a pond or pit of
 water, as in the middle of the
Ocean? I may yet descend
 lower. May not an haire throt-
 tle one? a flie choke one? a
 crum of bread occasion a mans
 death? It is thus with sinne,
 with every sin, with the smal-
 lest sinne, even the least wan-
 dring thought, the least idle
 word, the smallest sinne (if any
 can be so truely termed) de-
 serveth Hell fire.

8. We doe hereby attaine un-

to a true hatred of sinne, not so much for the punishment thereof, as for it selfe. For even Reprobates, though they hate not sinne as sinne, or because it is a transgression of Gods Law; yet may they hate it in respect of the punishment ensuing thereupon: and so in outward appearance seeme haters of sinne. But Sathan herein, howsoever with the Painter he draweth the colour of the fire; yet cannot he paint the heat thereof: though his Instruments seeme haters of sinne; yet are they not so in truth, but for by respects. They doe not hate sinne for sinne, as the Saints do in heart, and outwardly testifie in word and deed. This precise Mortification answers very pretti-

We hate sin for sin, or as it is a breach of Gods Lawes.

The ungodly not true haters of sinne.

Mortification like circumcision.

Isa. 27.9.

ly to the Figure of *Circumcision*: as all the *fore-skin* was put away; so will not the Lord have any one *sinne* to remaine in his *Saints* unmortified: which they are not accordingly to oppose, hate, and persecute unto the death. This sort of true *Repentance*, as it is *prophecied* in the Person of the penitent *Idolaters*; so is it verily accomplished in all penitent *sinners*, to whom our God makes all sinne (and that for *sinne*) so odious and detestable both *inwardly* and *outwardly*, that they cast it away like a *menstruous clout*, crying against their *Sinnes*, *hence away*, in token of their extream indignation therat. We understand that the *Jews* in signe of that inward hatred that

that they had at our *Lord* and *Saviour* without a cause, cried;
Away with him, away with him,
we out of this should gather
an infinite and endless hatred
against sin, as through which
our Lord taking upon him
our sinnes, suffered all this.
We must even so hate it as to
cast it out, to afford it no en-
tertainment, and from our ve-
ry hearts to cry against it,
Hence, away, away with it: yea,
dayly and hourly to run unto
God by Prayer for the assist-
ance of his Spirit against the
same; that if those pricks of
the Flesh may not wholly be
removed, and we wholly rid
of this Old man during our
abode heere in this vale of
misery; yet that *sinne may not*
so reigne in our mortall bodies

Luc. 23. 18.

The Iewes
hatred of
Christ an
Argument
to work in
us hatred
of sinne.

Note.

Rom. 6. 12.

that we should obey it in the lusts thereof.

Iude 2. 3.

Judg. 14. 8.

Thus ye see, that howsoever our good God is pleased to leave even in his dearest Saints some dregs of corruption (as the *Canaanites* were left in the land, for the further triall of the *Israelites*) yet as out of the belly of the Lyon *Samson* had honey, so even out of them, and in the dayly mortifying of *them*, the Saints gather no small store of fruitfull benefits, and heavenly comforts, sweeter then the honey and the honey-combe. Thus of the motives or encouragements which wee have unto this spirituall Combat; and so of the seventh Particular.

Chap.



CHAP. VIII.

Necessary Caveats to bee
observed in this spiritu-
all Encounter.

AS in temporall *warfare*,
it is ordinary for the
Generall of the Army to di-
rect his Soldiers how to be-
have themselves in the Bat-
tell, when, where, how, and
against whom to fight; what
Weapons to use, what courses
to take, to daunt the enemy:
how to discerne and make
use of advantages; against
whom *especially* to bend their
K 3 forces;

But since
no less
needfull in
this spiri-
tall, then
they are
in the cor-
poral war-
fare.

forces : how to prevent the enemies *Stratagems* ; and so in other particulars : no lesse requisite is this course in this our spirituall *Warfare*. Skilfull *David* may venture too farre to the endangering of his life : wary *Uriah* may step into the forefront of the Battell, and fall ; when as another standing had been fitter for him. The *Captains* of the King of Syria may mistake *Jehosophat* for *Ahab* ; *Amaziah* may provoke *Iehoash* to his owne overthrow ; the *Israelites* may so relye upon the *Arke* of GOD comming amongst them, as if assuredly they should bee saved from their enemies, that as wel they themselves shall be vanquished, as if taken by the enemy.

Ben-

2 Sam. 21.
15.2 Sam. 11.
16.1 King. 22.
32.2 King. 14.
22.

1 Sam. 4. 3.

Benhadad with his two and thirty Kings that helped him may be drunk, not dreaming in their jollity that an handfull of *Israelites* shall vanquish both him, them, and their populous Armies. Thus may it befall us in encountering the *Flesh*. *Caveats* therefore being prescribed, accordingly must wee follow our prescriptions.

1 King. 20.
16.

The *Caveats* are these.

The *Caveats*.

1. *Wee must not through our worldly mindednesse, or unnecessary employment of our selves about the things of this world, be lets unto our selves in vanquishing our lusts, as Esau deprived himselfe of the blessing through his wearisome hunting;*

We must not be lets unto our selves in vanquishing our corruption.

Mat. 8. 34.

Ezek. 10.

ting; and the *Gadarens* bad **CHRIST** depart out of their bounds; and the wicked *Jewes* caused God to depart from the Temple. How can those vanquish **their** lusts, which doe not so much as to this end set the least time apart?

We must not cast away our armour or in any sort yeeld.

Heb. 10. 38.

Psal. 73.
27.

2. *Wee must not cast away our Armour, or in any sort yeeld; but still keep firme our confidence in GOD; For, if any man draw backe, his Soule shall have no pleasure in him: Whereunto that of the Psalmist agreeth. For loe, they that are farre from thee shall perish: thou hast destroyed all them that goe a whoring from thee.*

We must be wise in the application

3. *We must not apply unto our falls of infirmity such places of*
Scrip-

in-bred Corruption.

Scripture as are to be understood of theirs that sinned presumptuously (as that of Eli unto his Sonnes. If a man sinne against the Lord, who shall intreat for him ?) or such as are spoken of Reprobates; as that unto the Hebrewes, It is impossible for those who were once enlightened, and have tasted of the heavenly gift, &c. if they shall fall away, to renew them againe unto repentance. And againe, If we sinne wilfully after we have received the Knowledge of the Truth, there remaineth no more sacrifice for sinnes, but a certaine fearfull looking for of Judgement, and fiery indignation, which shall devour the adversaries, So that of Peter: For, if after they have escaped the pollutions of the world, through the

K 5

know-

201

of Scrip-
ture unto
our selves.

1 Sam. 2.
25.

Heb. 6. 4.

Heb. 10. 26.

27.

2 Pet. 2. 20.

knowledge of the Lord and Saviour Iesus Christ, they are againe entangled therein, and overcome, the latter end is worse with them then the beginning, &c.

We must
prepare for
new con-
trary winds

Ioh. 6. 19.

4. We must prepare ourselves for new contrary winds to hinder us in our spirituall sailing to Heaven: though already we have been assailed by divers: neither must those so daunt us, as that we are not to imitate Christs Disciples, who when through the vehemencie of the Tempest their Ship could not saile, endeavoured notwithstanding to row. Though wee cannot goe on in the course of Godlines so swiftly as we would, we must notwithstanding go on, tho in a smaller degree.

5. When

5. When wee perceive our selves to be over-mastered by any temptation, and even forced as a forced woman; then must we with *Thamar* (forced by deceitfull *Amnon* in the privie Chamber of our heart) openly cry out against the Devill with a penitent heart, that the Lord may avenge our quarrell, as *Abolon* was stirred up to bee avenged of *Amnon*.

We must cry out against our finnes.

2 Sam. 13.
19.

2 Sam. 13.
29.

6. We must beware of the false bed of security and deceitfulness of sin, (notwithstanding our experience of Gods former presence) lest any wayes delighting therein, wee bee driven to seeke Christ, but lose our labour. Justly doth the Lord punish this sinne of security by desertion, then which what can be more grie-

We must avoid security.

Cant. 3. 2.

Psal. 51. 8.

11.

12.

grievous to the *Saints*? Grievous undoubtedly it was unto *David*, when being thus chastised, he cryed unto *God*, *Make me to heare joy and gladnesse, that the bones which thou hast broken may rejoyce. Cast me not away from thy presence, and take not thy holy spirit from me. Restore unto me the joy of thy salvation, and uphold mee with thy free Spirit.* *Jonah* was asleep, but the stormy tempest, and stinking belly of the *Whale* awaked him. *David* was asleep, but the sword awaked him. *Noah* was asleep, but *Chams* scorning awaked him.

In this bed lay the *Israelits*, but 70. years Captivity awaked them. Oh if wee could learne wisdom by their folly, and their after repentance stirre

stirre us up unto repentance !
 If God thus punish his owne
 children for their *securitie*,
 what shall be the Portion of
 the wicked that are in a dead
 slumber ? how sudden and
 strange, how fearfull and ter-
 rible, how horrible unutter-
 able shall their wakening be ?
 Such was *Cains*, *Achitophels*,
Pharaohs, *Indasses*, *Sauls*, *A-*
bimilecks, *Belsazzars* and di-
 vers others; how fearfull they
 were here, their ends shew;
 how lamentable their *last* shal
 be, when at the blast of the
Trumpet they shall rise out of
 their graves, that of the foo-
 lish *Virgins* may declare; *woe*,
woe, *woe*; wofull is their con-
 dition when they shall be-
 hold the terrible Judge *com-*
ming in flaming fire to render
ven-

Note.

Mat. 25, 12.

2 Thes. 1. 8.

vengeance unto all such as know not God, neither obey the Gospel of our Lord Iesus Christ. If the beginning of their sorrows be so terrible, what will the end be? O who can expresse the the thousandth part of that which they shall then feele? If their entrance into Hell be so fearfull, what are the fire, worme, blacknesse of darknesse, perpetuall separation from God, his Angels, and Children, and whatsoever might afford them any comfort? Then shall not we repent that God hath beene pleased heere to awake us by his gracious corrections, and mercifull visitations out of the bed of securitie: then shall our mouths bee filled with laughter for our deliverance out of the captivity of

of Babylon. Then shall not we forget to sing our perpetuall *Hallelujah*, when we shall experimentally feele an actuall difference made between the *wheat* and the *chaffe*, the *gold* and the *drosse*, the *good fishes* and the *bad*, the *good ground* and the *evill*, the *fruitfull tree* and the *barren*, the *sonnes* and the *bastards*, the *sheep* and the *goats*, the *good figges* and the *rotten*, the *womans seed* and the *Serpents*, Gods children and *Sathans*. Then shal we with one mind and voice blesse the glorious *Trinitie*, that as our *wakening* differed from the *mickeds*, so also our *Portion*. Oh blessed bee our God, wee shall behold his face in righteousness, and shall bee satisfied when wee awake with his likenes.

Psal. 17. 15.

7. We

All finnes
have not
the like
proportion
of labour
in mortifi-
ying.

Ier. 39. 3.
Simil.

7. Wee must not thinke that
all sins have the like proportion
of labour in mortifying; the
greatest is to bee imployed a-
bout our inward inbred cor-
ruption, as being our greatest
and most deceitfull enemy,
opening the dore to all the
rest. As when the gates of
Jerusalem were made open
for *Nebuchadnezzar*, all his
Nobles, Servants, and Soul-
diers; in like manner entred
thereat, ruining as well *Jeru-
salem* it selfe, as the Temple
of God which was the beauty
thereof. So, if our hearts shall
once admit that cruell *Ne-
buchadnezzar* the devill, such
a rout will also enter in, that
thereby as well the powers
of the soule as body, shall be
captived, and more hardly
used,

used, then those Kings whom *Adonibezek* kept in slavery; when this is by Sathan misused, defiled, or polluted, complaine wee unto God, as Gods people did of *Antiochus Epiphanes* for polluting their materiall Temple. O God, the *Heathen* are come into thine inheritance, thy holy Temple have they defiled, they have laid *Ierusalem* on heapes. So shall wee finde that as *Antiochus* (notwithstanding of his power and craft) was in Gods good time severely punish'd, his pride abated, the pollutions of the Temple clenfed, Idolatry abolished, Images broke in pieces, the blood of the Saints revenged, the Temple re-edified and gloriously adorned: so Sathan shall bee dis-

Judg. i. 7. 8

Pfal. 79. 1.

Ioh. 2. 15.

dispossessed, and wee set at liberty. As *Christs* entry into the Temple of *Ierusalem* was powerfull, to the casting out of the buyers and sellers, and overthrowing the Tables of the Money-changers, and seats of them that sold Doves; so shall his entrance be into our soules to the ejection of *Sathan* who hath stollen thereinto. Then shall *Satan* with greater shame be excluded, together with the whole rabble or divellish host of wicked thoughts by him brought in, then *Azariah* was shut out of the Temple by the Lords Priests, for presuming to offer incense in the house of the Lord. Oh shameles impudent spirit, who hath beene thrust out of Heaven, and compelled to depart out

1 Chron. 2.

Note.

Iude 6.

out of men whom thou hast possessed, and when we were dead in sinnes and trespasses wast through *Gods mercy* cast out of us, and since the first time of our conversion art hated and abhorred of us; and when the fiery flames of zeale and love were strong in us, (we speake it to *Gods glory*) hast beene often vanquished by us, and beene forced to flie from us; yea, through the power of our pittifull God, and his blessing on our prayers, watching, fasting, reading, meditating, on the sweet word of Life, conferring, retirednes, (whence have proceeded unspeakable Joyes, yea rather unutterable Ravishments, when wee could have said with Peter, *It is good for us to be*

Mat. 9. 33.

Eph. 2. 1.

Mat. 17. 4.

*be here, and which wee could abundantly discover, if it were not lest the sense of the now want of them might wonderfully discourage us, or that others the Saints of God should think that we glory in our selves) and such like heavenly exercises haſt even trembled and quaked, how dareſt thou now thou caitife, thou bel hound, thou damned wretch, thus uſurp the ſeat of God, or defile his holy Temple? even this ſhall add unto thy torments. Now ſeeing that the full and abſolute poſſeſſion of the heart is that whereat *Sathan* mainly aymes; it muſt be your care O deare ſonnes and daughters of *God*, to keep the ſame with all diligence: but if haply he hath already got*
poſ-

possession ; you must by all means endeavour to get him *dispossessed*, and thereafter still to be clensing and washing the same from the filthines he hath left behind, which being but a little neglected, will put you to a great deale of trouble ; and as a root of *bitternes* quickly manifest it selfe in its pernicious fruits.

8. Touching *the first motions unto sinne in us*, (getting grace to resist the same indeed, though not without great grieve of minde) *wee must neither be too curious, neither yet altogether careless thereof*. Too curious, in a substantiall and deepe triall of them, most of them being so vaine and idle, as we cannot ima-

Of the first motions of sinne wee must neither be too curious, nor altogether careless.

To be too
curious as
boott them
is harmful.

imagine whence they should arise in us : Thus to do, were to goe about a worke both harmfull, impossible, unprofitable, and cumbersome: *harmfull*, as whereby we hinder our peace of Conscience, and put off a better exercise, even the true triall of our heart, with the sincere *Circumcision* of the same : *impossible*, as who shall never be able to comprehend their number, no more then wee are of the Starres of Heaven, or sand which is by the Seashore : *unprofitable*, inasmuch as when wee have done all that we can doe, they are inevitable; not the holiest men of God, (*extraordinary persons*) being freed therefrom : *cumbersome*, as which would continually

tinually employ us, so that we should not performe any other dutie, how comfortable or profitable soever; the same being indeed as sudden, so through Gods goodnes no less swiftly flying away: Altogether careles, as which proceed from an heart in part unsanctified. By reason of them our tender *Conscienc*es must at some times deeply lament, even that the house of the soule which should be filled with the glory of God, is any wayes filled with such smoke as ariseth from the fiery fornace of the heart not wholly reformed. That they may be restrained, the Stone must bee put on the Wells mouth, our *heart*s enclosed as a *Fountaine*, not else to be opened,

To be altogether carelesse of them dangerous.

Simil.

Gen. 29. 10.

opened, but when some springs of heavenly waters are to bee drawne from thence to refresh the thirstie soule, as Jacob when Rachel came to water her Fathers Sheep, removed the stone from the wells mouth, and after they were watered, put it on againe.

We must
ask pardon
for our se-
cret finnes.

Psal. 19. 12.

Gen. 31. 30.

9. Wee must not in any case neglect to aske pardon for our secret finnes which we drinke in, whereof wee are not aware, and which seldome come to bee remembered of us. As wee are to pray for the pardon of presumptuous finnes, of the finnes of our youth, of finnes knowne; so are we to pray to be cleansed from secret faults, finnes unknowne: though unknowne to us they enter in; yet as Jacob (upon Labans complaint that
his

his Gods were stollen) suspected no doubt that some of his had them, and so could not rest satisfied till they were delivered unto him, and hee had buried them; so may we suspect that wee are guilty of no small number of them, and accordingly pray to be forgiven them.

Gen. 35. 2.

Simil.

10. *We must not conceive that the flesh is indeed mortified, when it seemeth so to be;* for seemingly it may bee, when indeed it is not; as when the occasion of sinne is removed, when it is not violent: when its act is removed from one sinne unto another; when through the feare of judgement it is restrained: when the strength of nature is spent &c. our evidence must be sounded, then

The flesh
not alwaies
mortified
when it
seemeth
so to be.

L

in

in those, else it is but very slender.

Mortification must be continued.

11. *Having aswell to our own as others thinking mortified our lusts, our worke is not then at an end. The heart is not so mortified, but there is still sinfull corruption in it, which requires continuall Mortification.*

Faith in Christ must precede mortification.

12. *We must not conceive that first wee must be mortified, and then lay hold on Christ for remission of sinnes: for till wee be (in some measure) assured of the pardon therof through Christ, we shall never soundly slay the same, mortification being indeed a fruit of faith.*

Note.

Lusts to be distinguished the one from the other.

13. *In opposing our sinfull and fleshly luste, wee must carefully distinguish betweene them and others; for all are not carnall, but some naturall, as others*

spi.

spirituall. Those from these may be thus differenced. They are ever immoderate; They are for the most part unsavory and loathsome: They are unto flesh and blood marvellous pleasing, and give corruption a marvellous measure of Contentment. They leave nothing but vanitie and vexation of spirit behind them.

14. Howsoever, after many a fiery dart throwne at us, wee meet with many others, haply old ones made with a new devise; 'or it may bee new ones, wherewith wee were never before either acquainted or assaulted; yet must not wee give over; but after the example of PAUL and other Worthies, fight the good fight, not being at any time weary of well doing: as who in due time shall reape if we faint not. Had

*Fleahly
lusts how
discerned.*

*Wee must
not give o-
ver to fight
even to the
end.*

2 Tim. 4. 7.

Gal. 6. 9.

wee but grace thus to lay the matter to heart, that if wee fight not, we shall live in slavery under the diuell, the world and the flesh, of all others the greatest, or rather the onely slaves; but if we fight manfully, and persevere therein, wee shall bee conquerors over all those, and as victorious Kings trample Sathan under our feet; we would seeke to prevent our own misery, and get an assured possession of glory, gather courage in our decayed spirits, and lustily goe on. Did we but call to mind how often the Lord hath beene pleased heretofore to help, the same, would be as *Eben-ezer* unto the *Israelites* to encourage us against our spirituall *Philistims*. As the *Israelites* in after ages, reading how

Joshua

Joshua had once before discomfited *Amalek*, and of the *Altar* which *Moses* did then build, calling it by the name of *Jehovah Nissi*, that is, *the Lord is my banner*; could not but be encouraged hereby to have warres with them; so is it with *Gods children* calling to mind their former *spirituall victories*: of whom it may be more truely said, then *David* did it of *Saul* and *Jonathan*: *From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.* They have greater joy and gladnes, with more pleasure and contentment, in striving against their corruption of nature, (which by degrees they still lessen and weaken)

L 2

then

Exo. 17. 15.

Simil.

2 Sam. 1.
22.

Note.

1 Cor. 15.

32.

Beastly
men either
or both.

then the greatest souldier hath
to glut his sword with the
blood of his enemy. Strive
wee against these beasts (our
beastly lusts) as *Paul* fought
with the *Beasts of Ephesus*; those
were outward, but these are
inward beasts. If those had pre-
vailed, they would only have
killed the *body* if these should,
they would destroy both *body*
and *soule*: those might have
beene overcome with *bodily*
weapons; these no otherwise
but by the *whole Armour of*
God, Faith, Hope, Repen-
tance, the Word, Prayer,
with the other pieces; yea,
in fighting against these, *Gods*
power is after an especiall
manner manifested. Quit we
our selves then like men, so
dealing with our *lusts* as *Sam-*
son

Judg. 16.

39.

son with the *Philistims*, even by slaying moe of them hereafter, then heretofore wee have done; as hee moe at his death then in his life; yea, as *Saul* should not have spared any one *Amalekite*, but utterly destroyed them all: so doe we destroy the whole brood of our sinfull and fleshly *lusts*, not sparing any one of these cursed *Amalekites*. Thus of the *Caveats* to be observed in this our *Warfare*, and so of the 8. Particular.

i Sam. 15. 3.



CHAP. V.

How to discerne when we
prevaile against the Flesh,
with its inordinate Lusts
and Affections.

AN enemie is not alwayes
vanquished when he see-
meth so to be: *Ioshua and all*
Israel made as if they were bea-
ten before the men of Ai, and fled
by the way of the wildernesse; yet
was it meerely out of Policie,
to draw them out of their Ci-
tie, as afterward the Israelites
to the same end used the same
Stratagem when they discom-
fited

Iosh. 8. 15.

Judg. 20.
39.

fited the *Benjamites*. It is thus with our *Lusts*, they may seeme to bee *mortified*, when indeed they are not, but only wait their fittest opportunity to doe us mischief. How then we should judge of them, many or few, great or small, strong or weak, violent or peaceable, conquerers or conquered, discern we by these signes.

Signes
whereby
to discern
whether
our lusts
be mortified.

1. *They that are Christs have crucified the flesh with the affections and lusts : and they that are in him, walke not after the flesh, but after the Spirit. Art thou in Christ? then thou art a mortified creature, else not.*

Gal. 5 24.
They are
Christs.

Rem. 8 1.

How to
know whether
we be
in Christ.

Q. How shall I know whether or not I am in *Christ*?

A. *If thou walkest in the light;*

1 Ioh. 1 6.

1 Ioh. 2. 6.

1 Ioh 3. 24.

1 Ioh. 2. 24.

Ioh. 15. 2.

2 Cor. 5.
17.

*if thou walkest as Christ walked;
if thou keepest his commande-
ments, and hast his Spirit in thee;
if thou persevereſt in the know-
ledge and obedience of the Co-
ſpel: if thou art fruitfull in good
workes; if thou art a new crea-
ture, ſeſt thou art in Chriſt.*

Rom 8. 1.

*They walk
after the
ſpirit.*

*2. They that walke after the
ſpirit walke not after the Fleſh.
Walkeſt thou after the ſpirit,
then walkeſt not thou after
the Fleſh, but art a moriſhed
creature.*

*How to
know whe-
ther wee
walk after
the ſpirit.*

*Q. How ſhall I know whe-
ther or not I walke after the
ſpirit?*

*A. If thou walkeſt after
the ſpirit, then liveſt thou
not according to the motion
and guidance of the corrup-
tion of nature, but according
to*

to the motion and guidance
of the Spirit of *grace* and *san-*
ctification. Thou earnestly de-
sirest both to know and walk
in the good way. Thou doest
in every thing runne unto
God by prayer, that he would
guide and direct thee. Thou
reso'vest in every thing to
please God. Thou preferrest
his will unto all things else,
profits, pleasures, prefer-
ments, yea and thine owne
life too. Thou walkest care-
fully, warily, and circumspe-
ctly, alwayes ordering thy
steps with *discretion*, lest thou
shouldst in any sort tempt,
vexe, grieve, or quench the
Spirit.

3. *They that are indeed dead
unto sinne, are alive unto God
through*

Rom. vi.
They are
alive unto
God

through Iesus Christ our Lord. They doe really and truely partake as well of the vertue and efficacie of Christs death unto *Mortification*, as of his *Resurrection* unto newnes of life. Being on the one part *mortified persons*, in whom the death of *Christ* hath broken the force of sinne, that it cannot reigne, in whom the vigor and force of sin (which is the life thereof) is crushed and extinct, in whom sinne cannot bring forth such bitter fruits as it was wont to do before sanctification, who therefore even as men who have so *lost their bodily strength* as it cannot be recovered, are said to be *dead while they live*, howsoever sinne doth still remaine in them, are truly said

Simil.

to be dead thereunto, because the power and strength of sinne is sore abated, and dayly lessened and weakened, so on the other part are they quickned and moved by the holy Spirit to doe what is p'eaasing and acceptable in Gods sight. It's so in *nature* I confesse as it is in *grace*, hee that is corporally *dead*, doth not corporally *live*, but hee that is *spiritually dead*, doth *spiritally live*, he is *dead* indeed unto sinne, but alive unto God, yea, his being *dead* unto sinne, doth argue that hee is *alive* unto God, as his being *alive* unto God, that he is *dead* unto sinne.

4. *They that are dead are freed from sinne. They that are spiri-*

A difference be-
tweene na-
ture and
grace.

Note.

Rom. 6.7.

They that
are spiritu-
ally dead
to sinne are
freed ther-
from.

How a
child of
God is
freed from
sinne.

spiritually dead by mortification, they are freed (I say) from *sinne*, not in regard of its infection, I confesse, nor in regard of its corruption, which cleaveth to their nature, as skin to their flesh, or as flesh to their bones; nor in regard of the *temptations* unto sinne, the godly being subject unto all these whilst they are in this life; but in regard of the *guilt* and *punishment* of sin, which is *forgiven* them through *Christ*, as also in regard of the *authority, dominion, rule, command, and compulsion* of sinne, from which they are freed; so that although they doe sin; yet are they not led or ru'ed thereby. Art thou thus freed from sin? then art thou *spiritually dead, a mortified creature.*

Q. How

Q. How shall I know whether or not I am thus freed from sinne?

How to know whether we are freed from sinne.

A. If thou hast no purpose at all to sin, but determinest with *David* to keepe Gods righteous judgements, and so in all things to please him. If thou art affraid of sin, and with *Ioseph* resistest the inticements which may provoke thee thereunto, shunning every occasion of sinne, and corbing even thy *sudden motions* unto evill. If thou dayly callest upon God to strengthen thee against the power of sinne. If sin dayly decreaseth in thee, so that thou findest its *force* and *vigour* more and more *abated*. If thou art truely grieved at thine owne and the sinnes of others. If thou rejoycest

Psal. 119.
106.

Gen. 39.
10.

Rom. 7. 24.

Rom. 9. 2.

joycest at thine *owne*, and the spirituall *freedom* of others, loving thy deare *Saviour* which hath *freed* thee, and tendring the glory of him thy *deliverer* above thine *owne* *salvation*. Thou art thus freed from sin, and so spiritually *dead*; indeed a *mortified* creature.

2 Cor. 5. 17.

They are
new crea-
tures.

5. *They that are new creatures are mortified creatures. Old things are past away, if all things are become new. The more renewed thou art, the greater thy reformation is both in heart and life, the more dost thou prevaile against thy corruption; the greater is thine encrease in the practise of Mortification. Whether dost thou not finde in thy selfe an absolute change and alteration from that thou wast*

How to
know if
we be new
creatures.
An univer-
sal change.

waſt *heretofore*? Haſt thou not
now new eyes, leaving with de-
light to behold vanitie, co-
venanting againſt Luſt, and
ſearching into the wonders
of *Gods Law*? Haſt thou not
now new eares ſtopped againſt
the entifelements of the Ser-
pent, and open to heare what
God will ſpeake? Haſt thou
not a *new tongue*, not to ſing
the old Ditty of Nature, to
lye, ſweare, backbite, flatter
and the like; but to ſing a
new Song to the praiſe of
Gods name? Haſt thou not
new hands, not to ſmite with
the fiſt of iniquity, nor to pull
in with rapine and robbery;
but to diſtribute unto the
poore, caſting thy bread up-
on the waters, and giving the
right hand of fellowſhip to
every

New eyes.

New eares.

A new
tongue.

New hands

New feete.

New nature.

New gifts.

New delights.

New sorrowes.

New desires.

New obedience, for its manner, matter and end.

every good action within thy reach? Hast thou not *new feete*, not to bee swift to shed blood; but to run the way of *Gods Commandements*? Art thou not *renewed* in thy *nature*, having *new gifts*, (Knowledge, Faith, Repentance, Humility, Prayer, &c.) *New delights* (in the Word, Sacraments, Prayer, Meditation on *Gods Works*, and the like.) *New sorrowes* for Sinne, for displeasing *G O D*, for the afflictions of *Gods People*) as in like manner *new desires*, after the purity of Nature, pardon of Sinne, softnesse of heart, the presence of *God*, audience in Prayer, and such like? Art thou not *new* in thy *obedience*, both in regard of the *manner* of it, of the *mat-*

ter of it, or end of the same, performing Gods commandments willingly, diligently, uprightly, universally, carefully, at all times, and in every thing ayming at Gods glory? Art thou not *new* in thine *affections*, *renewed in the spirit of thy minde*? Hast thou not now a *new* heart? for a stony, a fleshy heart: for an *whorish*, a chaste heart: for a covetous, an heart weaned from the world: for a *proud*, an *humble* heart: for an *hypocriticall*, *deceitfull* and *false* heart, a *sincere*, *plaine*, and *honest* heart: for a *darkned*, an *enlightened* heart: for a *stubborne*, *perverse* and *rebellious* heart, an *obedient* and *willing* heart? Art thou not *renewed* even in thy outward *gestures*, being *affable*

New affections.

New mind
Eph. 4. 23.
New heart.

New gesture.

Col. 4. 5.

A setting
of ones
self against
all finnes.

ble and courteous to all, and walking circumspectly towards those that are without? If so, then art thou a new creature, a mortified creature, a conquerour over the Flesh, with its affections and lusts.

6. They that are in some measure truly mortified, doe not approve or connive at any one sinne in themselves; but to set themselves against some, as tha in the meane time they are in like manner watchfull over all others. Settest thou thy selfe against all finnes? canst thou not indure to give way unto thine owne heart in the entertainment of any one? Makest thou it a matter of conscience, as to abstaine from publike, notorious, scandalous, grosse finnes; so to abstaine from

from the least *secret sinne*, every *idle word*, or *wandering thought*? Leaveſt thou not any one *Amalekite* alive that thou canſt come at? Canſt thou ſo farre deny thy ſelfe as to forſake all and follow CHRIST? Renounceſt thou dayly even thy *boſome finnes*, thy *darling finnes*, thy *beſt beloved ſins*, of profit, pleaſure, preferment? Canſt thou not away with *adultery*, *fornication*, *uncleanneſſe*, *laſciviousneſſe*, *ido'atry*, *witchcraft*, *hated*, *variance*, *emulations*, *wrath*, *ſtrife*, *ſeditious*, *heresies*, *envying*, *murders*, *drunkenneſſe*, *revellings*, with ſuch like workes of the fleſh, whether leſſe or more manifeſt? Thou art a *mortified creature*. As in *nature* death ſeiſeth on all the members of the

Gal. 5. 19.

Simil.

Simil.

the *body* (till which time who can be said to be truly dead) so in *grace*, *mortification* must take hold on all our earthly members, else it is but unsound and frivolous. As in *nature* a man may live though he cut off one of his limbs; so may a man in sinne, though he cast away not one, but many sinnes. The examples of *Ahab*, *Iehu*, and *Herod* are pregnant to this purpose.

They grow
in grace.

2 Sam. 3. 1.

Simil.

7 They that doe dayly grow in grace doe dayly mortifie sinne, yet the more they doe grow in the one, the more doe they mortifie the other, As *David*s house did dayly waxe stronger and stronger, but *Saul*s weaker and weaker; so being endued with the grace of mortification, grace will

will overcome *nature*, *vertue*
vanquish *vice*, *faith*, *repentance*,
holinesse, *humilitie*, *love*, *pray-*
er, &c. *entrease*, when as thy
lusts will *decrease*. Growest
thou not in *grace*? Thou dost.
How will it appeare? Thou
lovest *grace*; thou labourest
for *grace*; thou highly pri-
sest *grace*; thy thoughts, words
and works relish and savour
of *grace*; thou canst not away
with any thing that may in
any sort hinder *grace*; thou
art further and further e-
namoured with the love of
grace; thou still *hungere*st and
thirstest for more *grace*, and
canst not be *satisfied* with that
thou hast already. Thou art
every day more and more
carefull to avoid sinne, more
and more desirous to *van-*
quish

How to
know whe-
ther wee
grow in
grace.

quish thy *corruptions*, more and more carelesse of the things of this World. Thus indeed appeareth it infallibly that thou *growest in grace*, and dayly prevailest against thy *corruptions*.

They hate
sinne.

8. *They that doe truely mortifie their lusts, and in some measure prevaile over them, have an extream hatred and detestation thereof wrought in their hearts.* Loathest thou sinne? dost thou truly hate and abhorre it? questionlesse, thou prevailest over it. *Qu.* How shall I know whether or not I doe truely hate it?

How to
know whe-
ther wee
hate sinne.

A. If thou lovest the *Lord*, thou hatest sin; if thou canst not indure to speake a good word of it, or for it; if thy
dayly

dayly actions tend unto its ruine ; if thou grieveſt exceedingly whenſoever thou *faſteſt* thereinto , taking on thyſelfe an holy *revenge* for the ſame ; if thou hateſt it not ſo much in reſpect of its effects, or puniſhment enſuing thereupon, as its very *nature* , being a *breach* of Gods *Law* ; if thou grieveſt when it ſeemeth to have the better, but rejoyceſt when it is put to the worſt ; then doſt thou hate ſinne, and ſo *prevaileſt* againſt it : by degrees vanquiſheſt the ſame.

9. *They that doe truely mortifie their luſts , and prevaile over their owne corruption , having once eſcaped the corruption that is in the world through luſt ;*

M

are

are exceeding carefull to avoid relapses therein, not againe to be entangled therewith. A burnt child dreads the fire; Beasts that have fallen into ditches or pits, will beware of them afterward. The Bird that hath escaped out of the Fowlers ginnes, will avoid them another time. So the Saints remembring their former misery and dangerous condition whilst they were slaves unto sinne, are so much the more carefull to keepe it under; to this end shunning the occasion of sinne, and abstaining even from all appearance of evill. Hath *Peter* denied his *Master*? he will doe so no more. Hath *David* beene an adulterer? he will bee so no more. Hath *Noah* beene drunke? he will be

be more wary in his drinking after. But if *God* for their leaving of him, or their want of watchfulnesse and improving his graces shall be pleased to leave them unto themselves for a time, even after their *knowledge*, and acknowledging of the truth; so that they yeeld unto violent *temptations*, and fall into the very sadnes of their unregenerate condition; though they fall into the *acts* thereof, they fall not into the *love* thereof. *They doe what they allow not, what they would not, what they are heartily grieved for.* Thou art carefull to avoid all sins, but especially thine own sins, thy formerly dearly beloved sins; herein appeareth it that thou art a *mortified Creature*.

10. *They that have a true sight and sense of their sinnes, doe in some measure mortifie the same. Art thou acquainted with Satans Stratagems? Art thou not ignorant of his wiles? Discernest thou the deceitfulnesse of sinne? Observest thou the subtilty of the flesh, and how cunningly it would insinuate it selfe? Knowest thou its traps and tricks, its ginns and snares, its baits and allurements? Thou canst not but in the like manner avoid the same. Thou wilt not willingly run headlong unto destruction.*

11. *As before bodily death there is for the most part sicknes, and at the time of death both unwillingnesse to undergoe it, and pain-*

painfulnesse in undergoing the same: so before this death unto sinne, there is deepe humiliation and dejection through the sense and apprehension of Gods wrath wrought in us by the law of God, the soule being brought thereby, as it were unto the very gates of hell. There is also no small unwillingnesse in us to undergoe it, the Flesh having a strong heart, and so loath to die; as in like manner no lesse paine, then to pull out our right eye, or cut off our right hand. Hast thou beene thus spiritually dejected and affected? thou art a mortified creature.

They are truly humbled, and feeble in themselves a great deale of unwillingnesse.

Simil.

12. As on those that are corporally dead, neither alluring objects, flattering speeches, golden promises, hope of pleasure, feare

Not any
thing is of
force to
withdraw
us from
God.

Simil.

of danger, or such like, doe worke
at all: so if thou art indeed dead
unto sinne, thou wilt neither be
terrified by threats, nor tickled
with pleasures, nor shall any al-
lurements withdraw thee from
God; but still thou keepest fast
hold on God (though at some
times in great weaknesse) and
continuest at deadly feud and
open defiance with thy flesh,
and all its adherents: thus how
to discern when we prevaile
against the flesh, and so of the
9th. particular.

CHAP.



CHAP. X.

The Application of the foregoing matter.

HAVING discovered the *E-*
nemy to be encountred;
shewed that it is to bee en-
countered; laid open *by whom*
it is to bee encountred; set
forth the *reasons why* it is to
bee encountred; declared *af-*
ter what manner it is to bee
encountred: described *the*
meanes whereby it may bee en-
countred; made knowne *the*
Motives or Encouragements
whereby we may bee stirred up to
encounter it; propounded
such necessary *Caveats as are to*

bee observed in this spirituall
 Combate; as also manifested
 by what signes we may discerne
 when wee prevaile against it:
 What remaineth, but that
 as the Lord encouraged Mo-
 ses to fight against Og the
 King of Bashan (feare him not,
 for I have delivered him into thy
 hand, and all his people, and his
 land, and thou shalt doe to him
 as thou didst to Sihon King of
 the Amorrhites which dwelt at
 Heshbon) and Moses encour-
 aged Ioshua from the Lord,
 (Be strong, and be of a good cou-
 rage; for thou shalt bring the
 children of Israel into the Land
 which I sware unto them; and I
 will be with thee) as the Lord
 himselfe after the death of
 Moses; (Be strong and of a good
 courage, bee not affraid, neither
 be

Numb. 21.
 31.

Deut. 31.
 23.

Iosh. 1. 9.

be thou dismayed, for the Lord thy God is with thee whithersoever thou goest) and Ioshua the Captaines and men of Warre that went with him, (Come neere put your feet upon the necks of these Kings; feare not nor be dismay'd, be strong and of a good courage: for thus shall the Lord doe to all your enemies, against whom you fight;) and Deborah Barak to fight against Sisera; (up, for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?) and the Philistims one another to fight against the Jsraelites; (Be strong, and quit your selves like men, O ye Philistims, that ye be not servants unto the Hebrewes, as they have beene to you, quit your selves like men, and fight;)

Iosh. 10-

24.

25.

Iudg. 4. 14.

1 Sam. 4. 9.

2. Chr. 20.
25.

x7c

and Iahaziel the sonne of Zechariah a Levit did encourage Judah, the inhabitants of Jerusalem, and King Iehosaphat; (*Be not affraid nor dismayed by reason of this great multitude: for the battell is not yours, but Gods, &c. Feare not, nor be dismayed; to morrow go out against them; for the Lord will be with you.*) So sending every one of you to fight the Lords Battels, by warring against your own Lusts; I should in his name the more to incite you hereunto, and further incourage you herein, conclude all with a word of Exhortation.

What

What *Argument* might not be used for your encouragement?

Arguments inciting us to warre against our lusts.

Necessitie. What more needfull? Doth not GOD command it, whose will both is and must be a Law unto us? Is not the *Flesh* still plotting our destruction? Are we not the further endangered, the more we yeeld unto it? Shall not our *lusts* be *snares* and *traps* unto us, *scourges* in our *sides*, and *thornes* in our *eyes*, if wee make any *covenant* with *them*? Are wee not thereby further and further *defiled*? Doe we not thereby further and further *grieve* the good *Spirit* of *God*? Is not our *communion*, *familiaritie* and *acquaintance* with *God*, further and further
inter-

Necessity.

interrupted? Are we not thereby further and further drawn to the commission of grosse and grievous sins? Will not this root of bitterness dayly produce in us most bitter fruits? Will not God be angry at our continuance herein? Can it be otherwise but that hee should inflict upon us heavy and fearful judgements by reason of the same? If wee live after the flesh, shall we not die? Shall we not both here and hereafter be punished as perjured persons; Rebels against the God of Heaven; contemners of his Admonitions; despisers of CHRISTs death, and treaders under foot of his most precious blood; grievors of the Spirit; breakers of the hearts of Gods children? stumbling

Rom. 8. 13.

bling blocks unto the Un-
godly?

Equitie. What more just
or lawfull? Is not sinne Gods
enemie? Is it not a murthe-
rer of the *Lord of glory*? Doth
it not daily lust against the
Spirit? Is it not one of the
maine enemies of our soules
salvation? Doth it not dayly
provoke and stirre us up to
the breach of Gods Lawes?
Is it not a meere coozen^r and
deceiver? will it not beguile
us in the end? Shall wee not
utterly misse of our hopes, if
we trust to its offers, and fol-
low its *allurements*? will it
not requite us with losse in
stead of profit, torment in stead
of pleasure, shame in stead of
credit, paine in stead of ease,
mise-

Equitie.

mifery in ftead of happines, and Hell in ftead of Heaven?

Utilitie.

Utilitie. What more profitable? Doe we not hereby obtaine *tranquillity* of minde, and *dayly peace* of *conscience*? have we not hereby *dayly experience* of *Gods powerfull prefence* accompanying Us? Doth not continuall *glory* redound unto the *Majestie* of the most *high* hereby? Is there not maintained in us an holy feare and fufpition of our *own weaknesse*, whereby wee are humble-minded? Doe we not by oppofing our inward *corruption*, prevent and ftay many outward *actual finnes*? Shall not have *leffe* to doe in the *end* of our *journey* if all our *dayes* we be breaking up our *fallow ground*? Shall wee no hereby

by attaine unto an *higher* and *higher* detestation of *sinne*? Shall wee not hereby make *conscience* even of the *least*, of the *smallest* *sinnes*, as being *breaches* of *Gods* Law? Shall wee not hereby be *assured* of *Gods* love towards in *Christ* as well in the pardon and forgiveness of our *sinnes*, as our continuance in the *detestation* and *mortification* of the same?

Credit. What can procure more? Shall wee not hereby be esteemed of *God*, revered of the *Angels*, honoured of all good men? I may adde, that as *Herod* bare no small respect unto *Iohn* the *Baptist* (a patterne of the doctrine of *mortification* which he

Credit.

Mar. 6. 29.

hee urged upon others) so even the *wicked* will in their *judgement* (whatsoever they doe in their *practise*) approve of one that is thoroughly *mortified*. Thus shall it be done to the man who *mortifyeth* his *lusts* ; hee shall be *honoured* of all ; as in *heaven* most of all.

Undoubted
furthrance
and helpe.

Undoubted furtherance and helpe from others, new strength and courage put in our selves.

Iosh 1. 5.

What the Lord said unto *Ioshua* touching his enemies, *There shall not any man be able to stand before thee all the dayes of thy life : as I was with Moses ; so I will bee with thee : I will not faile thee nor forsake thee.* Saith not he the like unto our soules touching our *lusts*,

lusts, that they shall not stand before us? hee will goe along with us; hee will not faile us or forsake us? Doth not hee goe along with us? doth not hee fight for us? hath not that great Lyon of the Tribe of Iudah bound that strong one, and spoiled him, setting us at liberty? lusteth not the Spirit against the flesh on our behalf? are not also the Angels ministering Spirits sent forth for our good? Do not they pitch their Tents round about our Tabernacle? Have we not in like manner the benefit of the Prayers of all Gods people? yea more particularly (as Uriah said unto David, The Ark and Israel and Iudah abide in Tents, and my Lord Ioab, and the servants of my Lord are encamped

Rev. 5. 5.

Col. 2. 15.

Gal. 5. 17.

Heb. 3. 14.

2 Sam. 11.
11.

Simil.

camped in the open field. Shall I then goe into mine house to eat and to drinke and to lie with my wife? as thou livest, and as thy soule liveth, I will not doe this thing) there are some which doe even sympathize with us in this *Warfare*, joyning with us as it were hand in hand, and setting their foot unto ours, being no lesse carefull of us (but rather more) then we are of our selves, which do even dayly humble themselves before God on our behalfe, crying, calling, praying, knocking, begging, interceding, and with *Moses* stedfastly *lifting up their hands*, that we may prevaile against our spirituall *Amalekites*.

Exod. 17.
12.

Certaine
victory.

Certaine victory. Not any
duly

duly and truly mortifying the flesh, with its lusts and affections, either heretofore hath beene, or hereafter shall bee overcome thereby, God that cannot lie hath promised, that if we doe through the Spirit mortifie the deeds of the body, we shall live. As Iosbua unto the people, One man of you shall chase a thousand; for the Lord your God, he it is that fighteth for you as he hath promised you. So may I say unto all such as shall in truth war against their lusts, though you had ten thousand of them in you, you shall chase them away; for the Lord your God fighteth for you. It was the Angels speech unto Gideon, The Lord is with thee thou mighty man of valour. It is no lesse true, even of the weakest Christian

Tit. 2.2.

Rom. 8.13.

Iosb. 23.10.

Iudg. 6.12.

Ps. 68. 22.

Rom. 8. 31.

Heaven it
selfe.

2 Tim. 4. 7.

8.

stian that doth in truth oppose his *lusts*; who may therefore triumph in the words of *David*. *Through God wee shall doe valiantly, for hee shall tread down our enemies*: and of *Paul*, *If God bee for us, who can bee against us?*

Heaven it selfe. *I have fought a good fight, (saith S. Paul) I have finished my course, I have kept the faith; henceforth there is laid up for mee a Crowne of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me onely, but to them also that love his appearing.* Oh the promises of great reward, if we shall fight lustily and persevere therein!

Whatsoever wee have beene here-

heretofore, set we our selves
now against our lusts. The
foregoing time of our ignorāce,
God hath graciously winked at,
but now commaundeth he all men
every where to repent. Some I
know are men, yea mighty men of
valour, others babes in Christ,
his young and tender lambes:
let not those waxe carelesse,
but go on in their might, that
they may be saved from their
spirituall Midianites; and let
these labour for strength and
courage, casting all their care on
God, who careth for them.

Act. 17. 30.

1 Pet. 5. 7.

O Jerusalem, wash thine heart
from wickednesse, that thou maist
be saved: how long shall thy vain
thoughts lodge within thee? Oh
let us clense our selves from all
filthinesse of the flesh and spirit,
per-

Ier. 4. 14.

2 Cor. 7. 1.

Rom. 6. 12.

13.

Rom. 13. 12.

Rom. 13. 13.

14.

Ep'h. 4. 17.

perfecting holinesse in the feare of God. Let not sinne reigne in your mortall body, that ye should obey it in the lusts thereof. Neither yeeld yee your members as instruments of unrighteousnesse unto sinne; but yeeld your selves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. The night is far spent, the day is at hand; let us therefore cast off the works of darknes, and let us put on the Armour of light; let us walke honestly as in the day, not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and envying, but put ye on the Lord Iesus Christ, and make not provision for the flesh, to fulfill the lusts thereof. This I say therefore, and testifie in the Lord, that ye henceforth

forth walke not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart, who being past feeling, have given themselves over unto lasciviousnesse, to work all uncleannes with greedines. Mortifie your members which are upon the earth; fornication, uncleannesse, inordinate affection, evill concupiscence, and covetousnesse which is Idolatry; for which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime when ye lived in them. Put off concerning the former conversation the old man which is corrupt, according to the deceitfull lusts; and be renewed

18.

19.

Col. 3. 5.

6.

7.

Eph. 4. 22.

23.

24.

Tit. 2. 11.

Heb. 13. 12.

13.

Heb. 12. 12.

13.

15.

newed in the Spirit of your mind;
 putting on that new man which
 after God is created in righteous-
 nes and true holines: for the
 grace of God that bringeth sal-
 vation, hath appeared to all men,
 teaching us, that denying ungod-
 lines and worldly lusts, we should
 live soberly, righteously and god-
 ly in this present world. Take
 heed brethren, lest there be in any
 of you an evil heart of unbelieve,
 in departing from the living
 God, but exhort one another
 dayly, while it is called to day, lest
 any of you be hardened, through
 the deceitfulnesse of sinne, lift up
 the hands which hang downe,
 and the feeble knees; and make
 straight pathes for your feet, lest
 that which is lame be turned out
 of the way; but let it rather bee
 healed: looke diligently, lest any
 man

manfaze of the grace of God,
lest any root of bitterness spring-
ing up trouble you, and thereby
many be defiled. For as much
as Christ hath suffered for us in
the flesh, arme your selves like-
wise with the same minde, for
he that hath suffered in the flesh
hath ceased from sinne, that he
no longer should live the rest of
his time in the flesh to the lusts
of men, but to the will of God;
for the time past of our life may
suffice us to have wrought the
will of the Gentiles, when we
walked in lasciviousnesse, lusts,
excesse of wine, revellings,
banquetings, and abominable
idolatries, wherein they thinke
it strange that you runne not
with them to the same excesse of
riot, speaking evill of you. Dear-
ly beloved, I beseech you, as
N N stran-

1 Pet. 4. 1.

2.

3.

4.

1 Pet. 2. 12.

1 Pet. 3. 12.

strangers and pilgrims to abstaine from fleshly lusts which warre against the soule; having your conversation honest among the Gentiles, that whereas they speake evill against you, as evill doers, they may by your good workes which they shall behold, glorifie God in the day of visitation.

Eph. 6. 10.
83.

12.

83.

Finally, my breibren, be strong in the Lord and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devill; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darknesse of this world, against spirituall wickednesse in high places; wherefore take unto you the whole armour of God, that ye may

may be able to withstand in the
evill day, and having done all,
to stand. Stand therefore ha-
ving your loynes girt about with
truth, and having on the brest-
plate of righteousness, and your
feet shod with the preparation of
the Gospell of peace; above all
taking the shield of faith, where-
with ye shall be able to quench
all the fiery darts of the wicked;
and take the helmet of salvati-
on, and the sword of the Spirit,
which is the word of God; pray-
ing alwayes with all prayer and
supplication in the Spirit, and
watching thereunto with all per-
severance. Thus shall our cor-
ruption bee weakned, our
flesh subdued, our old man
crucified, the body of sinne
destroyed, our consciences
quieted, Gods Command-

Iude 24.

35.

ment obeyed, himselfe well pleased, our selves both in soule and body here and hereafter really and truly blessed. Now unto him that is able to keepe us from falling, and to present us faultlesse before the presence of his glory with exceeding joy: To the onely wise God our Saviour, be glory and majesty, dominion and power now and ever. Amen.

FINIS.

